

THE NIGHANTU AND

THE NIRUKTA

THE OLDEST INDIAN TREATISE

ON ETYMOLOGY PHILOLOGY AND SEMANTICS

CRITICALLY EDITED FROM ORIGINAL MANUSCRIPTS AND
TRANSLATED FOR THE FIRST TIME INTO ENGLISH WITH
INTRODUCTION EXEGETICAL AND CRITICAL NOTES
THREE INDEXES AND EIGHT APPENDICES

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BY

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INTRODUCTION

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PREFACE

WHEN I first came to Oxford in the autumn of 1916 I undertook on the suggestion of Professor A. A. Macdonell to collate the hitherto unutilized *Nirukta* Manuscripts, contained in the Max Müller Memorial and the Chandra Shum Shere Collections and to see if some new light could be thrown on the text of the *Nirukta*. A careful examination of the materials at my disposal has led me to the conclusion that the text of the *Nirukta* has been gradually expanded by the addition of short passages chiefly in the etymological explanations which easily lent themselves to such interpolations. At present the history of this gradual expansion can be traced only down to the thirteenth century A.D. There is a lack of reliable evidence going further. But I have reasons to suspect that even up to the thirteenth century the text of the *Nirukta* has not been handed down with a uniform and unbroken tradition. A few remarks of Durga scattered here and there in his commentary open up the possibility that the interpolators were already busy with their nefarious work. There is no doubt that the text had already been tampered with. Thus one should be cautious in making Yāska responsible for many passages, and the numerous absurd derivations contained therein, now commonly attributed to him. All such passages have been pointed out in my edition of the text, which sets forth as clearly as possible the history of the gradual expansion by means of square brackets and foot-notes.

I have also produced for the first time, a complete English translation of the whole of the *Nirukta*. I have added numerous exegetical and critical notes with a view to extract as much information as possible from Yāska. And in order to make my work further useful I have also prepared the following Indexes and Appendices (1) An Index to the words of the *Naḡhanṭu* with meanings] (2) An Index to the words of the Quoted Passages occurring in the *Nirukta* with meanings (3) an Index

Verborum to the *Nirukta* minus the Quoted Passages with meanings, (4) An alphabetical list of the Quotations occurring in the *Nirukta*, (5) An alphabetical list of the Untraced Quotations occurring in the *Nirukta*, (6) A list of Vedic Quotations arranged in the order of the *Samhitās*, (7) A list of the Authorities mentioned by Yāska, (8) A list of Stories related by Yāska, (9) The Relation of the *Nirukta* to other texts, i.e. a collection of parallel passages from the *Brāhmanas*, *Prātiśākhya*s, *Mahābhāṣya*, &c, (10) An alphabetical list of the etymologies to be found in the *Nirukta*, (11) A list of the *Nirukta* passages quoted by Sāyana. The whole work being embodied in the form of a dissertation was presented to, and accepted by, the University of Oxford, for the degree of Doctor of Philosophy. Notwithstanding the Statute VI, Sec V, § 5. (8), which requires an Advanced Student to publish his thesis *in extenso* before supplicating for the said degree, the Committee for Advanced Studies very kindly permitted me—taking into consideration the very high cost of printing at present—to publish the Introduction alone. I think I need make no apology for bringing out this part only at present, in the hope that the rest will follow in course of time.

If my labours have borne any fruit, it is simply due to the guidance which I have received in the course of my work, and which it is my very pleasant duty to acknowledge.

I owe a great debt of gratitude to Professor A. A. Macdonell. The inception of this study is, as I have already mentioned, due to his suggestion. The whole work was done under his supervision. His guidance and encouragement have been of invaluable help to me. And through his recommendation the Administrators to the Max Muller Memorial Fund have voted a sum of £50 for the publication of my dissertation. My thanks to them for this generous help. I am much indebted to Dr F. W. Thomas, Librarian, India Office, and to Dr J. Morison, Librarian, Indian Institute, Oxford, for granting me facilities in the use of books, and for their readiness to help me in every way whenever I had the occasion to seek their advice. I desire to put on record my special thanks to Mr Madan, ex-Librarian of the Bodleian, for permission to work on valuable manuscripts during the dark days of air-raids, when the manuscripts had been carefully stored away. Professor A. B. Keith has placed me under great

obligation by giving me his valuable opinion on many difficult points. Dr T W Arnold C.I.E. Educational Advisor to the Secretary of State for India has taken a good deal of interest in my work and has supported me in almost every obstacle to the completion of my studies.

It has been my privilege to interpret an ancient Indian author who as far as Etymology and Semantics are concerned is far in advance of the greatest of ancient Greek writers like Plato and Aristotle and if he comes to be better appreciated my labour will be amply repaid.

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July 1920

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INTRODUCTION

THE NIGHANTU

THE following manuscripts have been collated for this edition of the *Nighantu*

1	Max Müller Memorial MS	e 5 = M 1
2	" " "	e 6 = M 2
3 and 4	" " "	e 7 = M 3 and M 4 respectively
5	Chandran Shum Shere MS	d 184 = C 1
6 7 8	" " "	e 62 = C 2 C 3 C 4 respectively
9	MS. Sanskrit	e 17 = S
10	MS Wilson	379 = W 1
11 and 12	" "	502 = W 2 W 3 respectively
13	" "	503 = W 4

a Detailed Description of the Manuscripts.

M 1—This is a neatly written manuscript in *Devanagari* characters on paper. It originally consisted of 13 leaves but the first two are missing. The accent has been marked in yellow ink. The text is not bounded on either side by double lines.

The size of the paper is $9\frac{1}{2} \times 3\frac{1}{2}$

The number of lines on each page varies from 9 to 10. The date given on f 14 r as *Sa.* 1455 is not reliable and has obviously been added at a later period by a different hand as the evidence of the writing indicates. The manuscript is well preserved but neither its general appearance nor the condition and the colour of its paper nor its spelling lend the least support to the date given above. It is on the whole accurate. It belongs to the longer recension. The scribe seems to have been a devotee of *Kṛṣṇa* for he says श्री कृष्णार्पणम्. Neither the name of the scribe nor of the owner, nor of the place of its origin is known.

M 2—This is perhaps the oldest of all the manuscripts of the *Nighantu*. It is written in *Devanagari* characters on paper but is not well preserved. In many places it suffers from illegibility partly caused by the smudging of the ink.

It begins: ॐ नमो भगवते ॥ ॐ ॥ अथ शिवाय नमस्कृत्य &c. It gives the *Sikṣā Citrasūtra* in 20 leaves. The different treatises are not bodily

separated from each other, all the four, i e *Śikṣā*, *Jyotisa*, *Chandas* and *Nīghantu* being written continuously without a break. The end of each is found on f 4 r., f 7 v., f 12 r., and f 24 v. respectively. The accent is not marked. The text is bounded on each side by double black lines.

The size of the paper is $9\frac{4}{5}'' \times 4\frac{4}{5}''$

The number of lines on each page varies from 10–13

It has preserved the archaic spelling in many cases, especially in the case of श्री, कौर्याणः is written कोर्याणः and तीर्याणः as तोर्याणः on f. 22 v. Ff 15–26 are slightly worm-eaten. It was copied in the month of *Phālguna*, *Samvat* 1778, by a scribe named Śivānanda. It belongs to the shorter recension.

M 3 This is a paper manuscript, neatly written in *Devanāgarī* characters. In this manuscript also the *Śikṣā*, *Jyotisa*, *Chandas*, and *Nīghantu* are written without a break between them. The accent in the *Nīghantu* is not marked. The size of the paper is $9'' \times 4''$, and the number of lines on each page is 7. The text is bounded on each side by double red lines. The name of the owner is Āśārāma Kedāreśvara, son of Śrī Nandarāma. It was copied for private study at Benares. The date given is *Samvat* 1801 (*sic*) संवत् १८०१ नामिति आवाणभासे शुक्लपक्षे पंचमीयं बुधवासरे अथसमाप्तिः ॥ शुभमस्तु ॥ The manuscript ends (*sic*) सर्वेषां खण्डिकासंख्या ॥ १०० ॥ श्लोकसंख्या ॥ ३७५ ॥

तैलाद्रजेज्जलाद्रजेद्रजेत्सिथिलवन्धनात् ।

मूर्धहस्ते न दातव्य एव वदति पुस्तकम् ॥

शुभं भवतु ॥ कल्याणमस्तु ॥

It belongs to the shorter recension.

M 4 This contains the *Śikṣā*, &c, without a break between them, and gives, in 23 leaves, the *Śikṣā*, *Jyotisa*, *Chandas*, and *Nīghantu*, which end on f 5 v, f 8 r, f 13 r, and f 23 v respectively. The five *adhāyās* of the *Nīghantu* end on f 15 v, f 18 v, f 21 r, f 22 v, f 23 v respectively. It begins श्री गणेशाय नमः ॥ श्री दुर्गादेव्यै नमः ॥ ऊँ अथ शिक्षा प्रवक्ष्यामि, &c. It ends इति नैघटुके पंचमोऽध्यायः समाप्तः ॥

The size of paper is $8\frac{2}{5}'' \times 3\frac{2}{5}''$, the number of lines on each page is 8. The text is bounded on either side by double red lines. The accent is marked in the *Nīghantu* with red ink. No date is given, nor the name of the scribe, nor the place.

It belongs to the longer recension.

C 1 It consists of three different manuscripts. The first manuscript, which gives the *Nīghantu* in full, seems to be a fragment, for the first folio is numbered 10. It appears that originally it gave the *Śikṣā Catustaya*,

and that now the *Nighantu* alone survives. It begins on f. 10 r., and ends on f. 22 r. The text is bounded on each side by double red lines. The accent is marked. The size of the paper is 9' x 4½', the number of lines is 11. It ends (so) इति निघंटो पंचमोऽध्यायः ॥ श्री गौतमोद्दिश्यरूपेणमधु ॥ श्री गंगा प्रसन्नः ॥

The date Śāk. 1875 and the name of the then owner Gopāla Ananda Sarasvatī, are added in a different, probably later hand. It belongs to the longer recension.

C2—Is the first of five different manuscripts bound in one volume [e. 62]. It contains the *Nighantu* in 17 leaves, marking the accent with red ink in the first *adhyāya* only.

It begins ॥ श्री गौतमाय नमः ॥ हरिः ॐ ॥ It ends (so) इति निघंटो पंचमोऽध्यायः ॥ समाप्तः ॥ Neither the date nor the name of the scribe is given.

The size of the paper is 8½' x 3½'. The number of lines on each page is 7. Ff. 15, 16, 17 are slightly worm-eaten.

It is written in *Devanāgarī* characters on paper and is fairly accurate. It belongs to the longer recension.

C3-C4—Are contained in the same volume, each being a *Śikṣā Catuṣṭaya*, of which the *Nighantu* forms a part. The text of each of these *Śikṣā Catuṣṭaya* is written continuously and is bounded by double red lines. The size of the paper is 8½' x 4' and the number of lines on each page is 10. The first two sections of the first *adhyāya* are missing in the first manuscript. The other manuscript is dated Śamvat 1852.

Both are written in *Devanāgarī* characters and represent the longer recension.

The other manuscripts are a *Śikṣā* attributed to Pāṇini, and a *Śikṣā* attributed to Yājñavalkya. The latter begins (so) ॐ श्री यज्ञियाय नमः धाद्यपत्य उवाच अयातस्तेत्यर्थसचय व्याख्यायाम सदात्तयागुदात्तश्च स्वरितश्च तच्चैव तत् चक्षय वर्षयिष्यामि देवतं आनमेव च &c. It ends इति श्री धाद्यपत्यमुनिव्रता वाक्सनेयीशिश्या समाप्ता संवत् ३० साधमासि समाप्ता राम विश्व विश्व विश्व वि

Another manuscript bound in the same volume gives in seven leaves the *Śikṣā* of the *Sāma Veda* attributed to Lomaś. It begins ॐ नमः सामवेदाय. It has preserved some old spellings for instance, it writes वेद as त्वद.

The last manuscript gives the *Chandomaṣikā* in 5 leaves. It begins (so) श्री यज्ञपतये नमः ॥ प्रथम्य वेद पुरयं हव्यशास्त्रेषु निधितं । विष्णुमहोत्सिर्द प्रीतिं

कंदोमजरिमादिता ॥ १ ॥ कंदोमजरी कथ्यते ॥ प्रथमं कण्डः ॥ गायत्री ॥ उदाहरणानि
अभिमीळे ८। ८। ८ पदपंक्ति, &c

It ends इति श्री विष्णुभट्टविरचिता कंदोमंजरी समाप्ता ।

S 4 This manuscript contains five works The first four consist of the *Śikṣā Catustaya*, of which the first three works are probably written by the same scribe The first part gives the *Śikṣā* in 6 leaves, the second the *Jyotiṣa* in 4, the third the *Chandas* in 7 leaves, the fourth the *Nighantū* ¹ The first and third were copied in *Śaka* 1665, and the fourth in *Śaka* 1660 All these four parts are complete in themselves individually, each being separately numbered. The name of their former owner is Bhatta Jayanārāyana of Themṭi

The *Nighantū* consists of 9 leaves The text is bounded on each side by a pair of double red lines It is a neatly-written manuscript, The accent is marked with red ink. The size of the paper is $9\frac{1}{2}'' \times 3\frac{3}{4}''$ For further details see *Catalogus Codd MSS Bib Bodl*, by Winternitz and Keith, vol 11, p 105

The manuscript belongs to the longer recension, and does not seem to have been used by Roth

W 1 This contains two different manuscripts The first is *Vedārthadīpikā*, a commentary on the *Sarvānukramanī* by Sadguruśiṣya

The second is the *Nighantū*. It begins on f 1 v, and ends on f 10 r It is without accent, quite modern, and full of mistakes It is Roth's F It belongs to the shorter recension

For further details, see *Catalogus Codd MSS, Bib Bodl*, by Winternitz and Keith, vol 11, p 104

W 2 This manuscript contains three different works

I The first work is the *Śikṣā Catustaya* It is a continuously-written manuscript, the four parts ending on f 3 v, f 6 v, f 11 v., and f. 23 respectively The *Nighantū* is given without accent It is Roth's C, and belongs to the shorter recension For further details see *Catalogus Codd. MSS Bib Bodl*, vol 11, p 104

W 3 II This is the second manuscript bound in the volume just mentioned It gives the *Nighantū* in 24 leaves It is without accent The name of the scribe, partially obliterated by yellow pigment, is the following मट्टनारायणसुतविश्रामेण लिखित ॥ रामेश्वरपठनार्थम् ॥ परोपकारार्थम् ॥

It is Roth's D, and belongs to the shorter recension

III The third manuscript is the *Anuvākānukramanī*

W 4 This manuscript contains two different works The first is the *Śikṣā Catustaya* Its first three parts are written continuously The

¹ The fifth is the *Uttarasātham* of the *Nirukta*

Aṅghanṣu is separated from the rest. It ends on f 16, which gives a list of the total number of words and *khanda*s for each *adhyaṣya* as follows:—

<i>khanda</i> words					
1st	17	412	4th	8	270
2nd	22	516	5th	6	151
3rd	30	410			

It is Roth's E, and belongs to the longer recension.

To these manuscripts which I have directly collated myself may be added the A and B which were used by Roth (not directly collated by me) besides C, D, E, F = W 1 W 2 W 3 W 4 and ङ, च, ग, घ, ङ, and ष used by Samakrami in his edition published in the Bib Ind.

6 Two recensions

The manuscripts fall into two distinct groups. M 2 M 3 W 1 W 2 W 3 and ग form one family group and M 1 M 4 C 1 C 2 C 3 C 4 S W 4 A, B E ङ, च, घ, ङ, and ष the other. The former may be called the shorter recension the latter the longer. The chief reason for calling the former group the shorter recension is that at the end of every section the explanation is more concise than in the other. The latter not only gives an extended explanation at the end of every section but also adds the number of the words enumerated in the section. Besides at the end of every chapter it gives a summary of the sections by quoting the first word of every section, and adds the number of the sections in the chapter. In many sections the shorter recension gives fewer words. It is difficult to decide which of these two represents the original. But as far as the longer explanation at the end of every section is concerned it is quite obvious that it is a later addition. The evidence of the manuscripts shows that this addition was gradual. For instance let us take the first section of the first chapter. All the manuscripts of the shorter recension agree in giving the text as follows *गोविंति पृथ्व्या*. Manuscript W 2 gives the number of the section only, i.e. ११ and throughout it follows this method which seems to have been the original one. Gradually a change was introduced along with the number of the section, the number of the words in the section was added and a numerical figure placed immediately before the number of the section as the evidence of manuscripts M 2 and W 3 indicates, in the first section of the first chapter १२१ is placed before ११ १०. *गोविंति पृथ्व्या* १२१११. In this connexion it is interesting to note that manuscripts W 1 and M 3 at first agree with W 2 but gradually come round to the side of M 2 and W 3. The next stage of development is marked by the incorporation of the numerical word in substitution for the

figure in the body of the explanation, as ॥ गोचेत्येकविंशतिः पृथिव्याः ॥ This is most clearly seen in the sections containing verbs, for instance, in sec 16 of the first chapter, all the stages appear very clearly

a धुमदिति ज्वलतिकर्माणः ॥ १६ ॥ W 1, W 2.

b " " ॥ ११ ॥ १६ ॥ M 2, M 3, W 3

c धुमदित्येकादश ज्वलतिकर्माणः ॥ १६ ॥ Manuscripts of longer recension

From the verbs the process was extended by analogy to nouns, perhaps in imitation of Yāska's own words or for the sake of parallelism, नामधेयानि was also introduced. Last of all came the summary and the statement of the sections in every chapter

Yāska's description of the *Nighantu* । *Samāmnāyah Samāmnātah* । *Sa vyākhyātaryah* । N I 1 and taking into consideration the fact that in some cases, like that of *Nighantu* II. 6, 8, 11, &c, his only explanation is that a particular word has so many synonyms suits the shorter recension better, for in the case of the longer recension such an explanation is superfluous. *Nighantu* II 11, the shorter recension reads शक्नोति नव, while the longer has शक्नोति नव गोनामानि, and Yāska's only explanation (N 3 9) is गोनामान्युत्तराणि नव. To call this the explanation of the longer recension is absurd, while in the case of the shorter recension it may be accepted as an explanation to a certain extent

c Devarāja and his commentary

Devarājajavan explains every single word of the *Nighantu*, his commentary therefore is valuable, for it shows the state of the *Nighantu* in his day. Moreover, in the introduction to his Commentary, he gives a general description of the many manuscripts of the *Nighantu* known to him. He says तेषु च केषुचिदर्थेषु लेखकप्रमादादिभिः कानिचित्पदान्यधिकान्यासन् । अन्येषु च कानिचिद्वृत्तानि । अपरेषु च कानिचिदपहृत्य कानिचित् विश्रुतानि । अक्षराणि च विपर्यस्तानि । एव व्याकीर्णेषु कोशेषु नियमैकभूतस्य प्रतिपदनिर्वचननिगमप्रदर्शनपरस्य कस्यचिद् व्याख्यानस्याभावात् नैचष्टुक काण्डभुक्तप्रथिमासीत् ।

He has attempted to supply a critical edition, for he says that Yāska explained 150 words of the *Nighantuka Kānda*, and Skandasvāmī, in his commentary on Yāska, added some more, bringing the total to 200, so the evidence of Yāska and Skandasvāmī was very valuable for these 200 words. About the rest he says अन्येषां च पदानामस्यत् कुले समान्नायोध्ययनस्याविच्छेदात् श्रीवेङ्कटाचार्यतनयस्य माधवस्य भाष्यकृतौ नामानुक्रमण्य आख्यातानुक्रमण्यः स्वरोनुक्रमण्य निपातानुक्रमण्य निर्वचनानुक्रमण्यस्तदीयस्य भाष्यस्य च वङ्गः पर्यालोचनात् वङ्गदेशसमानीतात् वङ्गकोशनिरीक्षणाच्च पाठः संशोधितः ।

Devarāja has frequently given the readings of former commentators like Skandasvāmi Bhaṭṭa Bhāskaramiśra and Mādhava when he differed from them. His commentary has therefore the value of a collation of a number of manuscripts brought as he says from various parts of the country and also of the collation of former commentaries. I have carefully examined it and noted all the differences as the foot notes to the text will show

d Roth's edition of the Nighaṇṭu

Roth examined the commentary of Devarāja but the manuscripts which he used were probably defective so that his results are unsatisfactory. Often he attributes readings to Devarāja which are not to be found in the published text of that commentator—for instance (I 11) the reading पा is attributed to Devarāja who actually reads पा' he also passes over variants given by Devarāja. Devarāja gives वना as a variant for वपा which Roth does not mention. Similarly Devarāja gives मुरा (I 12) as a different reading, which Roth again does not notice. Devarāja gives प्रय' for पय' which Roth ignores. Other cases are

- I 14 Roth attributes यद्वय to Dev., who reads यद्वय and gives यव्या as a variant.
- I 13 Dev gives चनावर्ध for पय' as the reading of Mādhava, unnoticed by Roth.
- I 13 Dev gives ऐवत्य for सवत्य as another reading unnoticed by Roth.
- I 14 Roth attributes उद्विद्यवस to Dev. whose actual reading is श्रीद्विद्यवस.
- I 15 Dev reads उपस for उपस' and gives उपस as the reading of Skandasvāmi unnoticed by Roth.
- I 16 Dev gives भूगयति as another reading for आगयति unnoticed by Roth.
- II 1 Dev gives चर्द्धयम् as the reading of Mādhava for चर्द्ध, Roth does not notice it.
- II 5 Dev gives अचर्द्धय as a different reading for अचर्द्ध. Roth does not notice it.
- II 7 Dev gives प्रय' as the reading of Skandasvāmi also but he further gives अय' as a variant. Roth does not notice it.
- II 7 Dev gives सुत' as a variant for वय. Roth does not notice it.

It is unnecessary to multiply instances for all such cases can be easily found in my foot-notes to the text of the Nighaṇṭu

Roth does not give any various readings for the fourth chapter of the *Nighantu*, although the evidence of the manuscripts as shown in this edition proves that there are several such variants

There are a few inaccuracies of accent, for instance in III 13 अग्निर्नये is accented in manuscripts, but not so in Roth's edition

There is, however, a serious omission in IV 2 हरयाणः has been omitted between अहयाणः and अरितः. That the omission is an oversight appears from the fact that though this section is stated to contain 84 words, Roth's edition has only 83. Yāska explains every word of the fourth and fifth chapters of the *Nighantu*. His evidence is therefore particularly valuable for a critical edition of the fourth and fifth chapters. He gives हरयाणः in its proper place and explains it. Both the recensions agree in reading हरयाणः between अहयाणः and अरितः, and the testimony of Devarāja and Yāska supports this reading. The omission¹ in Roth's edition is thus evidently due to an oversight.

The evidence of Yāska on the fourth and fifth chapters of the *Nighantu* indicates that he follows the longer recension. Thus in IV 1 the shorter recension gives इधिरः, but Yāska reads इधिरण, which is also the reading of the longer recension. Again नूच, which is omitted by the shorter recension, is explained by Yāska. In IV 2 दूतः is omitted by the shorter recension, but not by Yāska. Devarāja has also followed the longer recension, and this choice seems to be followed by a long line of commentators, and is also, as Devarāja says, supported by an unbroken tradition in his own family. The shorter recension has undoubtedly preserved the original form of the text, at least towards the end of the sections, but the weighty testimony of Yāska is against it. I have therefore given the text and the order in which the words occur in accordance with the longer recension, though at the end of every section I have placed side by side the text of both recensions.

e Bib Ind edition of the Nighantu

Sāmaśāmi's edition of the *Nighantu* is useful, for besides publishing the commentary of Devarāja Yajvan it supplies a much larger number of various readings than Roth. But it suffers from the one defect of presenting only Devarāja's reading of the text of the *Nighantu*. The commentary of Devarāja, however valuable as giving the various readings of the manuscripts of his time, cannot be made the sole basis of an edition of the *Nighantu*. Moreover, occasionally the text in this edition contains words which are not justified either by the evidence of the manuscripts of

¹ This was admitted, and later on rectified by Roth himself

both recension or even by that of Devanāga himself. For instance on p. 20 appears the word धर्मि which has no text anywhere again on p. 20 we find माध्विन instead of the exact form माधीन. Samakrami seem to have used six manuscripts from which I gives a number of variant readings in fact never but in the constitution of the text he has completely followed Devanāga. It must be a critical edition from the point of view of constituting an independent text of the *Viśva* based on manuscript evidence.

/ The title of the work.

[illegible]

Madhu adana vari the author of the *Pratyaśāloka* has also given the title of *Varāḥ* to the list of words. Similarly Śaṃsāraṇi follows Śāyana in calling the work *Varāḥ* although he calls in track 1 (*Varāḥ*) Śāyana is evidently wrong in giving the title of *Varāḥ* to the Śrī-hantera for *Varāḥ* is merely said that it is called *Varāḥ* to Śrī-hantera and not to the śrī-hantera. Śrī-hantera is called *Varāḥ* to Śrī-hantera and not to the śrī-hantera. The list of words can only be called *Varāḥ* and it is wrong to call it *Varāḥ*. The term *Varāḥ* can be applied only when some etymological explanations are given. Moreover all the manuscripts call it *Varāḥ*.

1 The division of the Nishanjan.

The *Arjuna* contains five chapters the first three are called the *Arjunaśuddhi Kāṇḍa* the fourth the *Arjunaśuddhi Kāṇḍa* and the fifth the *Arjunaśuddhi Kāṇḍa*. In other words it may be said that

- the *Younger* *Adel* deals with synonyms
the *Younger* *Adel* deals with homonyms
the *Younger* *Adel* deals with idioms

There is some sort of a principle discernible in the arrangement of the synonyms in the first three chapters. The first chapter deals with physical things like earth, air, water and object of nature like cloud, lawn, day and night etc. The second chapter deal with man, his limbs like arm, finger, objects and qualities associated with man such as wealth, property, anger, battle etc.

The third chapter deals with abstract qualities such as heaviness, lightness, &c. The arrangement, of course, is not scientific, nor, in many cases, even systematic, but it shows at least an attempt to group the words methodically. The compilation of the *Nighantu* is the earliest known attempt in lexicography. In India it marks the beginning of the *Kośa* literature, and later *Kośās* have sometimes been called *Nighantavas*. The *Nighantu* contains only a small number of the words of the *R̥gveda*, and as it does not contain any explanations of the words collected, in Sanskrit or any other language, the modern term 'dictionary' cannot be applied to it, although the *Kośās* can be so called. It should rather be called a vocabulary, which is a book 'containing a collection of words of a language, dialect, or subject' when 'the words are few in number, being only a small part of those belonging to the subject, or when they are given without explanation, or some only are explained, or explanations are partial'.

h The author of the Nighantu.

Nothing definite is known of the author of the *Nighantu*. There is a vague reference to the time of its compilation in the *Nirukta* I 20, which attributes the compilation of the *Nighantu* along with other *Vedāṅgas* to a later generation of the sages who had no direct perception of *dharma* (truth).

The following two verses occur in the *Mokṣa parvan* of the *Mahābhārata*, chapter 342 86, 87

वृषो हि भगवान् धर्मः ख्यातो लोकेषु भारत ।

निघण्टुकपदाख्ये विद्धि मां वृषमुत्तमम् ॥

कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।

तस्माद् वृषाकपि ग्राह कश्यपो मां प्रजापतिः ॥

Some conclude from the second verse that Kaśyapa,¹ the Prajāpati, is the author of the *Nighantu*, for the word *vr̥ṣākapi* occurs in the *Nighantu*. It is not safe to build any argument upon such evidence, for supposing that Kaśyapa did invent the word *vr̥ṣākapi* he would be the last person to put his own word in a list of difficult words like those of the *Nighantu*. The *Nighantu* is probably not the production of a single individual, but the result of the united efforts of a whole generation, or perhaps of several generations.

¹ The theory of Kaśyapa's authorship is indeed absurd, and hardly deserves any mention, but as many people in India believe in it, and seriously put it forward, I thought it necessary to make a passing reference to it.

THE NIRUKTA

a Earlier editions of the Nirukta.

The *editio princeps* of the *Nirukta* was brought out by Rudolph Roth and published at Göttingen in 1847. Sanskrit scholarship in Europe was then in its infancy. The bulk of the Vedic literature was as yet accessible in manuscripts only. Even the text of the *Rigveda* in print was not available. Max Müller having given to the world the first two volumes only of his edition of the *Rigveda* with Sayana's commentary.¹ Guides to Vedic studies which are now indispensable such as Prof. Macdonell's *Vedic Grammar* and books of reference like Bloomfield's *Vedic Concordance* did not exist at that time. There was not even a good Vedic dictionary. Taking these facts into consideration Roth's achievement was remarkable. He was the first to observe that the text of the *Nirukta* has been handed down in two recensions, a shorter and a longer one and to prepare a critical edition of the same based on the manuscript material to which he then had access. It must be admitted that as far as the text of the *Nirukta* is concerned Roth's work has not been superseded so far and this fact alone is very creditable to the author of a work published nearly 60 years ago and speaks highly of the critical judgement exercised by him in the constitution of the text.

But it is obvious that a work produced under such circumstances and about three-quarters of a century ago shows certain defects and limitations. First of all the materials at his disposal were scanty. For instance he seems to have consulted only one manuscript of Durga's commentary i.e. MS. Mill 142² by no means an accurate manuscript and Roth's incorrect quotations from Durga's commentary which I have pointed out in my notes are perhaps due to the errors of this manuscript. Hence he could not have found it a very reliable guide. Secondly many of the then prevailing methods of indicating references are now obsolete as for instance Roth's division of the *Rigveda* into *Mandala anuvakā* &c. which has curtailed, to some extent the usefulness of his *Nachweisung* pp 217-24. He gives a list of various readings at the end of the first and the second part of the *Nirukta* but does not specify that such and such a variant is to be found in such and such a manuscript, a very unsatisfactory method of procedure, which no modern editor would follow. Further Roth has adopted the text of the longer recension in his edition but he does not

¹ Professor J. W. Kernagel has been kind enough to write to me from Hl that a Roth *Nirukta* first began to be printed in 1847 he could not therefore have made use of Max Müller's edition of the *Rigveda*, the prospect of the first volume (which I dated Oct 1849).

² Described by K. B. in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. II, p. 108.

show any reason for this preference. As proved by me elsewhere, the longer recension does not represent the original text of the *Nirukta*. Again, he divided the *parīṣiṣṭa* into two chapters, the 13th and the 14th, a division not supported by the evidence of older manuscripts, which makes the whole of the *parīṣiṣṭa* to consist of one chapter (the 13th) only. Roth is also wrong in using the term *Nargama Kāṇḍam* as applicable to the first three chapters of the *Nirukta*, the right term being *Narghantuka Kāṇḍam*. Further, there are some inaccuracies in the text of the *Nirukta* itself, which I have pointed out in my notes. Again, there is the inexplicable inconsistency in using large type for printing some Vedic quotations, and small type for others, even when they are of the same length, and are cited from the same Veda. For instance, the passage अ॒पि॒त्वे नः॑ प्र॒पि॒त्वे तू॒य॒मा ग॒हि¹ is printed in large type and is accented, whilst the immediately following passage अ॒मी॒के चि॒दु॒ल्लो॒क॒घा॒त्² is printed in small type, and is not accented, although both quotations are from the *Rgveda*. Other examples are उ॒पो॒प मे॒ परा॑ सृ॒ष्ट॒ मा मे॒ द॒क्षा॒णि म॒न्य॒थाः³ is in large type and accented, but न॒मो म॒ह॒द्भ्यो न॒मो अ॒र्म॒केभ्यः⁴ is in small type⁵ and unaccented. Again, ति॒र॒श्चि॒द॒र्य॒या परि॑ वृ॒त्ति . . .⁶ is in large type and accented, while पा॒त्रे॒व मि॒द्ध॒न्स॒त ए॒ति . . .⁷ is in small type and unaccented, and अ॒मी य ऋ॒षा॒ नि॒हि॒ता॒स उ॒च्चा⁸ is in large type and accented, while प॒ञ्च॒न्तो द्या॒मि॒व क्षु॒मिः⁹ is in small type and unaccented. Again, य॒स्य॒मु॒ग्र॒न्तः प्र॒ह॒राम् श्रे॒यम्¹⁰ is in large type¹¹ and accented, while त्रिः॒ स्र मा॒हः अ॒थ॒यो वै॒त॒सेन¹² is in small type and unaccented. And य॒स्य शु॒ष्मा॒द्रो॒द॒सी अ॒म्य॒से॒ताम्¹³ is in large type and accented, while रे॒जते॑ अ॒मे पृ॒थि॒वी म॒खेभ्यः¹⁴ is in small type and unaccented.

In one case, Roth treats both quotations in the same manner. व॒स्री॒भिः पु॒त्र॒स॒यु॒वो अ॒दा॒नम्¹⁵ is in large type¹⁶ and accented. य॒द॒त्यु॒प॒नि॒ष्टि॒का य॒दु॒च्चो अ॒ति॒ स॒र्प॒ति¹⁷ is also in large type and accented.

¹ RV viii 4 3, N iii 20, Roth's ed, p 62

¹⁰ RV x. 85 37

² RV x 133 1

¹¹ Roth's ed, p 64

³ RV i 126 7

¹² RV x. 95 5

⁴ RV i 27 13

¹³ RV ii 12 1

⁵ Roth's ed, p 63

¹⁴ RV vi 66 9

⁶ RV v 75 7

¹⁵ RV iv 19 9

⁷ RV vii 104 21

¹⁶ Roth's ed, p 63

⁸ RV i 24 10

¹⁷ RV viii 102 21

⁹ RV iv 7 8

This practice of Roth is misleading, and is perhaps responsible for the fact that several Vedic passages printed in small type are omitted as occurring in the *Nirukta* by Bloomfield in his *Vedic Concordance* a few such examples are the following *समुदीरं मृगं* ¹ printed in small type and without accents in Roth's edition,² is not mentioned in VC. as being quoted by Yāska, and similarly—

अनीके विदुषोऽस्तत्³

गातुं क्षयवस्तुपयो जनाय⁴

कुत्साय मन्मथस्य⁵

यथा ह्य २२५ सप्त विभुह⁶

and also *यत्तु* *आह्वयितम्*, a fragment of RV I 164 12, and quoted in the *Nirukta* 4 27, and *मनसिभूत* a fragment of VS 7 1 quoted in N 5 6, are ignored (Besides the reference of *परं मृगं अनुपरेहि पन्था*⁷ is wrong in VC⁸ It is quoted in N 11 7 and not in N 10 7 as stated there Also the reference to *वीहि मूरं पुरोडाशम्*⁹ is wrong in VC.¹⁰ where it is RV III 46 3 while the correct reference is RV III 41 3 Other cases are *ऊर्वं ह्य पश्ये जामो अक्षि* RV III 30 19^c is wrongly given as IV 30. 10 in VC cf. p 285^a the reference of *क्षिणो न दीपमन्वेति पाप* is wrongly given as IX. 63 5^b in VC p 930^b while the correct reference is VII. 63 5^b)

The Bib Ind Edition of the Nirukta

This was published at Calcutta under the editorship of *Sikmaśrami* from 1882-91 Its chief merit is that it, for the first time, supplies us with the commentary of *Devardya Jayvan* on the *Nighaṇṭu* and of *Durga* on the *Nirukta*. It also adds an index to the words of the *Nighaṇṭu* as well as to the words of the *Nirukta*. The practical utility of this index however suffers much from its being separated into three indexes one for each volume and not consisting of one single whole. Besides many misprints and errors of *Sandhi*, the text constituted is not very valuable from the critical point of view and is thus not a trustworthy basis for further research. The editor although his text generally agrees with the shorter

¹ RV vi. 58. 5; N III 16; VC, p. 1052 b.
Roth's ed., p. 60.

p. 828 b.

² RV vi. 7 6; N vi. 3 Roth's ed. p. 91;
VC, p. 839 b.

³ RV x. 81. 1; N xl. 7

⁴ Cf. Bloomfield, *Vedic Concordance*, p. 566 b.

⁵ RV III. 41. 3; N iv 19

⁶ Cf. p. 897 b.

⁷ RV iv 51. 1; N iv 25; Roth's ed., p. 74;
VC, p. 846 b.

⁸ RV iv 188. 1 N iv 25; loc. cit., VC.

recension, does not seem to realize that there are two recensions of the text of the *Nirukta*, and has thus unconsciously introduced an element of eclecticism in his edition. For instance, he omits the phrase आचार्यः कक्षात् (vol II, p 49), probably on account of its being not found in the manuscripts of the shorter recension, but he puts the line सुवासाः कल्याणवासाः कामयमाना ऋतुवालेषु (vol. II, p 132) within brackets in his constituted text, although it is omitted by manuscripts of the shorter recension. Further, he omits the passage वृत्ता वा तिष्ठतीति वा वा वीयते निवासकर्मणः from his text, adding it in a foot-note with the remark इत्यधिकः पाठः (vol II, p 181). This shows that he does not follow any general plan with regard to the additional passages of the longer recension, as he sometimes puts them within brackets in the text itself, and sometimes adds them in foot-notes. This would also imply that he does not regard the passage, which he puts within brackets, as interpolations, but only those which he adds in foot-notes, this, to say the least of it, is altogether an arbitrary distinction, made with reference to the additional passages of the longer recension. Further, he is not consistent even in this, for occasionally he puts passages of the shorter recension within brackets as well (see vol III, pp 121-22). Examples might be multiplied. Both these editions (i.e. Roth and Bib Ind) are very meagrely punctuated, and many sentences, being not properly divided, are misleading or tend to be obscure.

The Bombay Edition

Another excellent edition of the *Nirukta*, together with Durga's commentary, is that of Mahamahopādhyāya, P Śivadatta, published at Bombay in 1912. In type, in paper, and in general get-up it marks a distinct improvement on its predecessors. The sentences are intelligently divided, and, to a great extent, the obscurities due to defective punctuation in previous editions have been removed. The text followed is that of the longer recension, and the criticism to which Roth's text is subject, except his inconsistency with regard to the use of large and small type, is applicable to the Bombay edition as well. The editor does not state whether he uses any manuscripts or not in the constitution of his text. As a matter of fact, as expressly mentioned in his introductory remarks, he has taken the two previous editions as the basis of his own work. A critical edition of the *Nirukta* professing to represent the archetype as closely as possible, and based on the manuscript material hitherto not utilized is therefore still a *desideratum*. I have, on these grounds, undertaken to edit the *Nirukta* afresh.

Detailed Description of Manuscripts¹

MS. Max Müller Memorial c. 8 M1

PART I. A.D. 1740

Contents The *Aṣṛkta* of Yāska in the longer recension, the text of which consists of two manuscripts, containing the two parts (the *pūrvārḍha* and the *uttarārḍha*) respectively The work is divided into chapters (*adhyāyas*) and sections (*lḥandas*) thus Chapter I, which contains 20 sections, begins on f 1 v and ends on f. 10 r Chapter II 28 sections, ends on f. 21 r Chapter III, 22 sections, ends on f 32 v Chapter IV has 27 sections, and ends on f. 42 v Chapter V 28 sections ends on f. 53 v Chapter VI 36 sections ends on f 68 r The chapters are written consecutively and at the end of each chapter there is added a short summary quoting the first word or words of every section—thus indicating and also expressly stating the number of sections in the chapter The text is bounded on both sides by double red lines, sometimes carelessly drawn, regularly up to f. 25 r., after which similar red lines only occasionally appear. A short red vertical stroke is placed above the letter where it indicates the application of the rules of euphonic combination and is also used to mark the termination of a sentence being thus a sign of punctuation. The *danda* appears at the end of a section only but also points out the beginning and ending of a quotation. The red vertical stroke is often confining as the accent in Vedic quotations is also marked with red ink.

There are two figures drawn vertically in red ink on f 1 r. One looks like a goddess, probably *Durgā* seated in a chariot with a flying banner the other is the god *Ganēsa*, seated on an ornamented lotus, to which is added in black ink the representation of a small bird, probably a peacock. The two figures contain between them the words (sic) ॥ विश्वे युधिष्ठिर ॥ An attempt has been made to colour ff 14 29 42 49 64 with yellow pigment which is frequently used also to obliterate, though only with partial success, individual words, syllables and letters. Black pigment is also employed to obliterate, for instance on f. 24 v where half a line is completely covered. The manuscript is neat, well preserved, and accurate. It is the best among those belonging to the longer recension.

¹ From the point of view of the general reader the detailed description of the manuscripts can be much curtailed. But as the manuscripts of the Max Müller Memorial and Chandra Shum Shere collections have not been so far catalogued, this description, in addition to supplying information with regard to the manuscripts material available for a critical edition is also intended to serve the purpose of a descriptive catalogue. And as Professor A. A. Macdonell is in favour of it, I have retained the whole of it, without any curtailment.

Size $8\frac{3}{4}'' \times 3\frac{3}{4}''$

Material Paper

Number of leaves 11 + 68

Number of lines per folio 9, ff 3 v-13 v have 10 lines each

Character Devanāgarī

Date On fol 68 r (*src*) सके १६७१ (= A D 1749 प्रमाथीनामसंवत्सरे
आथीनवद्युतीयादिने लिखित (i.e. finished on the third day in the first fort-
night of the month of Āśvan)

Scribe On f 68 r (*src*) कासीनाथ अनत पुस्तकं लिख्यते श्री सदाशिवार्पणमस्तु ॥
॥ श्री ॥ क् ॥ He seems to be a faithful copyist, for he remarks (*src*)

यादृशं पुस्तकं दृष्ट्वा तादृशं लिखितं मया ।

यदि शुद्धमशुद्धं वा मम दोष न विद्यते ॥

Peculiarity of spelling *t* is doubled in conjunction, e.g. *tya* = *ttya*

PART II A D 1775

Contents The *Nirukta* of Yāska, Chapters VII-XIII, in the longer recension The text is divided into chapters (*adhyāyas* and *khandas*), and sections thus Chapter VII has 31 sections, begins on f 1 v and ends on f 11 r Chapter VIII has 22 sections, and ends on f 16 r Chapter IX has 43 sections, and ends on f 24 r Chapter X has 47 sections, and ends on f 33 r Chapter XI has 50 sections, and ends on f 43 v Chapter XII has 46 sections, and ends on f 54 v Chapter XIII has 50 sections, and ends on f 70 r The so-called two chapters of the *parīkṣita* are treated as one All the chapters are written consecutively without a break Chapter VII begins with श्री गणेशाय नमः ॥ श्री वेदपुराणाय नमः ॥ Chapters VIII and X begin with ॥ हरिः ओ३म् ॥ Chapter IX with ॥ श्री हरिः ओ३म् ॥ Chapter XI with क् ॥ श्री विठलप्रसन्न ॥ क् ॥ Chapter XII with ॥ र्ज ॥, and Chapter XIII with ॥ श्री ॥ र्ज ॥ Sect 14 of the thirteenth chapter also begins with ॥ र्ज ॥ The last word of the 13th section of the same chapter is repeated At the end of each chapter a short summary, which quotes the first word or words of each section and states the number of sections in the chapter, is subjoined The text is bounded on both sides by double red lines from f 11 r to f 33 v Punctuation is similar to that of Part I Ff 6 r-10 v do not give the Vedic stanza in full in the text itself, where the first few words only of the stanza are written, while the remaining part of the stanza is added in the margin Black pigment is used to obliterate a part of the line on ff 60 v and 63 r F 66 is coloured light blue This is also a neat, well-preserved, and accurately written manuscript

Size . $8\frac{3}{4}'' \times 3\frac{3}{4}''$, and after f 32, $8\frac{1}{2}'' \times 3\frac{3}{4}''$

Material Paper

Number of leaves 70 + ii blank.

Number of lines per folio 9

Character Devanāgarī.

Date On f 70 r (sic) संवत् १८॥३१ (= A.D. 1775) विद्यावसु संवत्सरे शिव
शुक्ल १३ (i.e. finished on the thirteenth day of the bright fortnight of the
month of Caitra)

Scribe On f 70 r भृगुविद्यनाथभट्ट

Although these two parts are brought together in the same volume in order to make up the text of the *Nirukta* they are not related to each other except in so far as they both belong to the longer recension. They were copied at different times as their respective dates show. And the fact that the first part uses the Śaka era while the second the Vikrama era indicates that the former comes from the south, while the latter from the north. For the sake of convenience I have used the sign M 1 for both these parts.

MS Max Muller Memorial d 23 M 2

Contents The first half (Chapters I-VI) of the *Nirukta* in the longer recension. The text is divided into chapters and sections thus Chapter I begins with श्री गणेशाय नमः ॥ on f 1 v. r has 20 sections and ends on f 10 r Chapter II has 28 sections and ends on f 19 r Chapter III has 22 sections, and ends on f 27 v Chapter IV has 27 sections and ends on f 35 v Chapter V has 28 sections, and ends on f 44 r Chapter VI has 36 sections, and ends on f 55 v The text is bounded on both sides by double red lines. Punctuation is similar to M 1 The Vedic stanzas are not given in full, but the word अक्ष् is added after the first two or three words of the quotation thus f 5 r अथर्वश कर्षवना ॥ अक्ष् ॥ In *Samhitā* the sign of the elision of short *a* is retained but not always, e.g. f 2 r वर्धतेऽपदीयते and अपदीयते *loc. cit.* Ff 5 10 15 20 25 30 35 40 45 50 i.e. every fifth except the last is coloured with yellow pigment.

It is a very neat and beautifully written and modern manuscript.

Size 10½ × 4½'

Material Paper

Number of leaves ii + 55 + ii blank.

Number of lines 9

Character Devanāgarī.

Date Not given, but looks modern.

Scribe Not known.

The colophon runs इति निबन्धो पञ्चोऽध्यायः ॥ शुभं भवतु ॥

MS Max Muller Memorial, d 24 M 3

Contents The *Nirukta* of Yāska in the shorter recension The *parīkṣita* is treated as one chapter, and all the 13 chapters are written consecutively, the *pūrvārdha* being separated from the *uttarārdha* only by the words (sic) ॥ इति अर्धः ॥ The text is divided into *adhyāyas*, *pādas*, and *khandas* thus Chapter I begins on f 1 v with the words ॥ श्री गणेशाय नमः ॥ has 4 *pādas*, which end on ff 3 r, 7 r, 9 v, and 11 v respectively

The sections are numbered continuously the numbering of sections in each *pāda* being not afresh, but the continuation from the previous section —thus Chapter I has 27 sections, the 1st *pāda* comes to an end after the 5th section, 2nd *pāda* after the 15th section, the 3rd *pāda* after the 21st section, and the 4th *pāda* after the 27th section Chapter II has 7 *pādas* 1st *pāda* has 7 sections, and end on f 14 r, 2nd *pāda* has 5 sections, and ends on f 16 r, 3rd *pāda* has 3 sections, and ends on f 17 r. (where it is wrongly stated 1 वृत्तीयस्यार्धः 1), 4th *pāda* has 7 sections, and ends on f 18 v, 5th *pāda* has 3 sections, and ends on f 19 v, 6th *pāda* has 5 sections, and ends on f 21 r, 7th *pāda* has 6 sections, and ends on f 23 v Sections in this chapter are not numbered continuously, but at the end of the chapter, the total number of the sections is stated thus (sic) सप्तमः पादः । खण्डका ३६ । द्वितीयोऽध्यायः Chapter III has 4 *pādas*, the 1st *pāda* has 7 sections, and ends on f 26 r, the 2nd *pāda* has 6 sections, and ends on f 29 v, the 3rd *pāda* has 6 sections, and ends on f 32 r, the 4th *pāda* has 6 sections, and ends on f 35 r As in Chapter II, the total number of sections is stated to be 25 Chapter IV has 4 *pādas*, the 1st *pāda* has 8 sections, and ends on f 37 v, the 2nd *pāda* has 8 sections, and ends on f 40 r, the 3rd *pāda* has 6 sections, and ends on f 43 r, the 4th *pāda* has 7 sections, and ends on f 45 v As before, the total number of sections is given in the colophon on f 45 v as 29 Chapter V has 4 *pādas*, the 1st *pāda* has 6 sections, and ends on f 48 v, the 2nd *pāda* has 8 sections, and ends on f 51 v, the 3rd *pāda* has 7 sections, and ends on f 54 r, the 4th *pāda* has 10 sections, and ends on f 57 v, the total number of sections being given as 31 Chapter VI has 5 *pādas*, the 1st *pāda* has 5 sections, and ends on f 60 r, the 2nd *pāda* has 13 sections, and ends on f 65 v, the 3rd *pāda* has 8 sections, and ends on f 68 v, the 4th *pāda* has 5 sections, and ends on f 70 v, the 5th *pāda* has 8 sections, and ends on f 73 v, the total number of sections, 1 e 39, being added in the colophon, which runs as follows (sic) पचमः पादः ॥ षष्ठोऽध्यायः । षण्डका ३९ ॥ छ ॥ द ॥ इति अर्धः ॥ Chapter VII has 7 *pādas*, the 1st *pāda* has 5 sections, and ends on f 75 v the 2nd *pāda* has 3 sections, and ends on f 76 v (wrongly numbered

as 75 on the restored part), the 3rd *pāda* has 10 sections, and ends on f. 79 r the 4th *pāda* has 5 sections, and ends on f. 80 v the 5th *pāda* has 3 sections, and ends on f. 81 v the 6th *pāda* has 9 sections, and ends on f. 83 v the 7th *pāda* has 9 sections and ends on f. 86 v the total number of sections, i.e. 44 is added in the colophon. Chapter VIII has 3 *pādas* the 1st *pāda* has 4 sections and ends on f. 88 r the 2nd *pāda* has 12 sections, and ends on f. 91 v the 3rd *pāda* has 7 sections, and ends on f. 93 v, the total number of sections, 23 is stated in the colophon as before. Chapter IX has 4 *pādas* the 1st *pāda* has 10 sections, and ends on f. 96 r, the 2nd *pāda* has 11 sections, and ends on f. 98 v the 3rd *pāda* has 13 sections and ends on f. 102 r the 4th *pāda* has 9 sections, and ends on f. 104 r the total number of sections being 43 Chapter X has 4 *pādas* the 1st *pāda* has 13 sections, and ends on f. 108 r, the 2nd *pāda* has 11 sections, and ends on f. 110 v, the 3rd *pāda* has 13 sections, and ends on f. 114 r the 4th *pāda* has 10 sections, and ends on f. 116 v the total number of sections being 47 Chapter XI has 4 *pādas* the 1st *pāda* has 12 sections, and ends on f. 119 r the 2nd *pāda* has 9 sections, and ends on f. 121 v the 3rd *pāda* has 13 sections, and ends on f. 125 r (the colophon is completely obliterated with black pigment) the 4th *pāda* has 16 sections, and ends on f. 128 v the total number of sections being 50 Chapter XII has 4 *pādas* the 1st *pāda* has 11 sections and ends on f. 131 v, the 2nd *pāda* has 8 sections, and ends on f. 133 v the 3rd *pāda* has 15 sections, and ends on f. 136 v the 4th *pāda* has 12 sections, and ends on f. 140 r the total number of sections as stated in the colophon is 48 Chapter XIII written consecutively has 4 *pādas* the 1st *pāda* has 13 sections—the last word of the 13th section is repeated, a sign of the termination of the chapter—and ends on f. 144 r the 2nd *pāda* has 19 sections, and ends on f. 152 v the 3rd *pāda* has 9 sections, and ends on f. 155 r the 4th *pāda* has 7 sections, and ends on f. 157 v

It marks the accent not only on Vedic stanzas, but on fragments of Vedic quotations also several words preceding the quotation are similarly marked. The *danda* appears at the end of a section, or the beginning and end of a quotation.

Size $9\frac{1}{4} \times 3\frac{1}{4}$ "

Material Paper

Number of leaves ii + 157 + ii blank.

Number of lines 8 f. 157 has 9 lines.

Character Devanāgarī.

Date Not given, but rather old

Scribe Not known.

Injuries It is a very much injured manuscript, f 12 is torn on the left-hand side, and the text is restored on a patched-up piece of paper, a part of ff 23 and 52 is injured and the text is similarly restored, on f 153 v and 154 v the right half is restored, f 157 is restored in a different handwriting. Besides, the leaves are torn in innumerable marginal spaces, but without injuring the text.

Peculiarity of spelling It has preserved the old calligraphy. Some of the chief peculiarities are ध् with आ is sometimes written as धन, e g. f 1 v, line 5, प्रधान is written प्रधान. Cf also f 1 v, line 6.

ऐ is written as ऐ, e g f 1 v, line 5, तै = तै, f 2 v, line 1, तेनैव = तेनैव, f 63 r, line 2, नैवताः = नैवताः, and so on.

ए is occasionally written as ए, e g f 2 r, line 5, वेदे = वेद and जायते = जायत, line 6, वर्धते = वर्धात, f 2 v, line 8, व्यपेत्यतस् = व्यपोत्यतस्.

But in the case of ए this method is not always adhered to, occasionally ए is written in the ordinary way, e g, f 2 v, line 5, अर्वागर्थे and not अर्वागार्थ, f 2 v, line 7, पूजितार्थे and not पूजितार्थ, f 63 r, line 2, यदन्ये and not यदान्य, व्ययेयुः and not व्याययुः.

ओ is written as ओ, e g, f 2 r, line 1, गौः = गौः, line 2, वचनमौदुवरायणः = वचनामौदुवरायणः, line 8, सायौगिकाना = सांयोगिकाना.

Occasionally य is written like य, and the sign of उ in conjunction is added, not at the bottom, but on the side of a letter, e g, f 1 v, line 3, इत्यौयमन्यवो = इत्यौयमन्यवो, but f 2 r, line 1 पुरुषो is written in the ordinary way, f 1 v, line 3, स्तुः = स्तुः.

त् is written as a short horizontal stroke in conjunction with other letters, e g, f 1 v, line 4, चत्वारि = चत्वारि, line 6, सत्त्व = सत्त्व, f 2 r, line 5, अनित्यत्वात्कर्म = अनित्यत्वात्कर्म, f 1 v, line 7, मूर्त्त = मूर्त्त.

त् is occasionally written as a short horizontal stroke, even when it is not a conjunct consonant, e g, f 2 r, line 2, चतुष्ट = चतुष्ट, but in conjunction with य it is written in the ordinary way, e g, cf अनित्य above, and प्रभृत्य, f 1 v, line 6. There is dittography also, e g, f 2 r, line 3, युगपदुत्पन्ना.

The manuscript belongs to a period when calligraphy was still in a process of transition, consequently it preserves the old and new forms of letters side by side, it cannot therefore be later than the fifteenth century. I think that among the manuscripts of the *Nirukta* in the Bodleian this is the oldest and best manuscript belonging to the shorter recension.

MS. *Max Müller Memorial c. 9* M 4.

Contents The *Nirukta* (7-14 chapters the *parvisṣṭa* is treated as two chapters) in the longer recension. The text is punctuated with a short and vertical stroke indicating *Samāh* and the termination of a sentence while the *danda* appears at the end of a section or the commencement and end of a quotation. Accent is marked with red ink in Vedic quotations. The work is divided into chapters and sections, thus Chapter VII begins with ॥ श्री गणेशाय नमः ॥ इति सैम् ॥ on f. 1 v., has 81 sections, and ends on f. 15 v Chapter VIII has 22 sections and ends on f. 28 v Chapter IX has 48 sections, and ends on f. 85 r Chapter X has 47 sections, and ends on f. 49 r Chapter XI has 50 sections, and ends on f. 61 v Chapter XII has 46 sections, and ends on f. 75 r Chapter XIII has 18 sections, and ends on f. 79 v Chapter XIV has 87 sections, and ends on f. 96 r All the 14 chapters are written consecutively and at the end of each chapter a summary similar to that described on p 1 is added.

Size 11 x 5

Material paper

Number of leaves 11 + 96 + 11 blank.

Number of lines 7

Character Devanāgarī.

Date Not given.

Scribe Not known.

The colophon on f. 96 r runs as follows ॥ इति निरुक्ते परिशिष्टचतुर्दशो
ध्यायः ॥ १४ ॥ श्री रामवधरामवधवधराम श्री ॥

It is a neat, well written, fairly accurate, and modern manuscript.

MS. *Chandra Shum Shore, d. 178* C 1

The text of the *Nirukta* is made up of two different manuscripts, which contain Chapters I-VI and VII-XII respectively but both are incomplete and both belong to the longer recension. The two parts are separated by a fragment of a third manuscript (ff. 38-43) which gives a part of Chapters XI and XII. The fragment has no value for the purpose of collation, and is therefore ignored.

PART I.

Contents The *Nirukta* (Chapters I-VI) in the longer recension. The text is divided into chapters and sections thus Chapter I begins on f. 1 v., has 20 sections, and ends on f. 7 v Chapter II has 28 sections, and ends on f. 12 r Chapter III has 22 sections, and ends on f. 18 v

Chapter IV has 27 sections, and ends on f 25 r , Chapter V has 28 sections, and ends on f 30 r , Chapter VI has 35 sections only, the remaining sections are missing. The text is bounded on both sides by double red lines ff 1-21, by double black lines ff 11 r, 17 v, and 22-36, f 12 is written in a different handwriting. The accent is marked in red ink in Vedic stanzas only. Double short vertical red strokes are used to indicate *sandhi* and the end of a sentence, which are replaced by similar black strokes from f 7 v-f 12 r, which are again replaced by a similar single red stroke ff 19-30. The *danda*, as usual, appears at the end of a section only, or at the commencement and the termination of a quotation. The chapters are written consecutively. Numerous notes are added on the margin, and sometimes between the lines of the text also, e.g. ff. 2, 3, 12, 18 v, 19. At the end of each chapter a short summary, as described on page 1, is subjoined.

Size 13" x 5"

Material paper

Number of leaves 1 + 36 + 1 blank

Number of lines 10 ff 1-25, 11 ff 26-36

Character Devanāgarī

Date The last leaves of the manuscript are missing, neither the date nor the name of the scribe is known. From its appearance the manuscript looks old, f 8 is numbered as f 9, and f 9 as f 11, and the mistake continues up to the end, the reference to folios are therefore to the number added in pencil.

Injuries It is injured in many places, e.g. ff 7-12 on the top (left)

PART II.

Contents The *uttarārdha* of the *Nirukta* (Chapters VII-XII) in the longer recension. The text is divided into chapters and sections thus. Chapter VII begins on f 1 v with the words ॥ श्री गणेशाय नमः ॥ ॐ ॥ has 31 sections, and ends on f 11 r (= f 54 r), Chapter VIII has 22 sections, and ends on f 15 v (= f 58 v), Chapter IX has 43 sections, and ends on f 23 v (= f 66 v), Chapter X has 47 sections, and ends on f 32 r (= f 75 r), Chapter XI has 30 sections, and ends on f 40 v (= f 83 v), Chapter XII has 43 sections only, and ends on f 48 v (= f 91 v), the remaining portion of the manuscript is missing. All the chapters are written consecutively, and at the end of each chapter a summary similar to that of Part I is added. The text is bounded on both sides by two sets of double black lines, ff 1-34 (ff 41-77) and ff 41-48 (ff 84-91), and by similar red lines ff 35-40 (ff 78-83). The accent is marked in red ink in Vedic stanzas.

only and a short vertical red stroke is occasionally used for punctuation the use of the *danda* is similar to that of Part I F 9 (= f 52) is written in a different handwriting

Size 11 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ "

Material paper

Number of leaves 48 + 1 blank.

Number of lines: 9-10

Character Devanāgarī.

Date The last part of the manuscript is missing consequently the date and the name of the scribe are not known.

Injuries ff. 18 (= 61) 34-40 (= 77-83) are slightly injured in the top margin, f 22 (= 65) is practically defaced by black and yellow ink and f 28 (= 71) by water

MS. *Chandra Shum Shere d. 181* C 2.

The text is made up of two different manuscripts.

PART I

Contents The *pūrvārdha* of the *Śruti* in the longer recension The manuscript is fragmentary and incomplete containing Chapters I IV V and a part of the first section of the VI The text is divided into chapters and sections Chapter I has 20 sections, and ends on f 13 v Chapter IV has 27 sections, and ends on f 26 r Chapter V has 28 sections and ends on f 40 r The accent is marked in red ink in Vedic stanzas only while a short vertical red stroke is used for punctuation The words *(sic)* इति श्रीवक्त्रे पूर्वपदे मयमोपायः || are wrongly added at the bottom of f 1 v in a different handwriting F 1 r has a figure of Ganesa drawn rather crudely in red with two female attendants.

Size 18 $\frac{1}{2}$ " \times 5 $\frac{1}{2}$ "

Material paper

Number of leaves 1+40

Number of lines 7-8.

Character Devanāgarī.

Date and scribe Not known.

Injuries ff. 13-14 are slightly injured by worms. It looks modern. The numbering in the original is wrong the reference is to the number added in pencil It is full of mistakes.

Peculiarity of spelling f 2 l. 1 मयमोपाय is written as मय्य, f 2 l. 1 श्री is written as श्री

PART II

Contents The *uttanārdha* of the *Nirukta* (Chapters VII–XIII) in the longer recension The text is divided into chapters and sections thus Chapter VII has 31 sections, and ends on f 6 v (= 46 v), the colophon adds श्री रामो जयतेतरि ॥ छ ॥ Chapter VIII has 22 sections, and ends on f 10 r (= 50 r), Chapter IX has 43 sections, and ends on f 15 r (= 55 r), Chapter X has 47 sections, and ends on f 20 v (= 60 v), Chapter XI has 50 sections, and ends on f 26 v (= 66 v), Chapter XII has 46 sections, and ends on f 32 r (= 72 r), Chapter XIII begins on f 32 v (= 72 v), has 13 sections, and ends on f 34 v (= 74 v), the colophon runs (*sic*) ॥ इति निरुक्ते उत्तरपट्टके सप्तमोऽध्यायः ॥ छ ॥ शुभं भवतु ॥ छ ॥ श्री महागणपतये नमः ॥ the last chapter, which is also named XIII, has 37 sections, which are not numbered anew, but continuously from the previous section, and ends on f 42 r (= 82 r) Chapters VIII–XII are written consecutively, and a summary, similar to the one described on p 1, is added at the end of each chapter, but the summary on f 42 r (= 82 r) also includes that of the first 13 sections, although the summary of these sections is already subjoined on f 34 v (= 74 v)

The colophon on f 42 r (= 82 r) runs thus ॥ इति निरुक्ते त्रयोदशोऽध्यायः ॥ The text is bounded on both sides by double black lines, ff 1–23 (= 41–63) and ff 38–42 (= 78–82) by similar red lines, ff 24–36 (= 64–76), f 37 (= 77) is coloured yellow A short vertical red stroke is employed for punctuation, the dropping of *visarga* is indicated by adding them on the top of the letter just before the red stroke, e g f 1 v (= 41 v), 1 3 प्रत्यक्षता^१ आध्यात्मि^०, *op cit* 1 4 पृथिव्या^१ इद्रम^०, *op cit* 1 8 पुरुषयोगा^१ अहमिति, and so on

Occasionally the short red stroke is written ॥, but the sign ॥ is not meant to point out the elision of short *a*, e g *op cit* 1 5 प्रवोचमिद्रे Sometimes ॥ is replaced by × The *danda* appears at the end of a section, or at the beginning and end of a quotation The accent is marked in red ink on Vedic stanzas

Size 13 $\frac{1}{8}$ " × 5 $\frac{3}{8}$ "

Material paper

Number of leaves 42 + 1 blank

Number of lines 12–17

Character Devanāgarī

Date and scribe Not known

Injuries f 1 (= 41), ff 21–22 (= 61–22), f 23 (= 63) are slightly injured

It is a neat, but closely written manuscript

MS *Chandra Shum Shere d. 182* O3

The text of the *Nirukta* is made up of two manuscripts.

PART I.

Contents The *pūrvārdha* of the *Nirukta* in the longer recension. The work is divided into chapters and sections thus Chapter I begins on f. 1 v with the words (sic) श्री भक्षेय । श्री रामाय नमः has 20 sections, and ends on f. 7 r Chapter II has 28 sections, and ends on f. 12 r (ff. 8-9 contain ing sections 3-11 of the second chapter are missing in the original) Chapter III has 22 sections, and ends on f. 18 r (ff. 19 and 21-23 contain ing sections 11-12 and 14-19 are missing in the original) Chapter IV has 27 sections and ends on f. 23 v Chapter V has 28 sections and ends on f. 29 v Chapter VI has 36 sections and ends on f. 38 r The chapters are written consecutively the summary is added as usual punctuation and accents in Vedic stanzas are marked in red ink The text is bounded on both sides by double black lines, f. 1 r has a few laudatory verses written on it and the words (sic) अथ परिशीलं ॥ इति मुद्रिपदिति । अथ

A part of line 9 on f. 5 r., and of line 4 on f. 7 r of line 5 on f. 7 v., is obliterated with black pigment. Two lines are added to the top of f. 18 v f. 19 v is partially defaced by light red ink, and half a line on f. 20 r is similarly obliterated with red pigment. Colophon on f. 38 r runs thus ॥ इति निरुक्ति पूर्वपट्टे पठो आथ ॥ श्री रामचन्द्राय नमः ॥ श्री विश्वेश्वराय नमः ॥ शुभमशु ॥ श्री पद्मगुहाय नमः ॥ A female figure is drawn on f. 38 v and a list of several articles is added. The prominent difference of ink characters carelessness, occasionally disproportionate red vertical strokes, frequent use of red ink for marginal notes, smudging of the black ink give a very untidy appearance to the manuscript.

Size 12½' x 5½'

Material Paper

Number of leaves 1+38+1 blank

Number of lines 10-11

Character Devanāgarī.

Date and scribe Not known.

The name of the owner is given on f. 1 r as Godabole Lakṣmana Bhaṭṭa.

Peculiarity of spelling It occasionally writes र as ढ, e.g. f. 1 v., line 1 श्री रामाय = श्री ढामाय Like M 1 it frequently doubles t in conjunction with other letters, e.g. f. 1 v., line 2 समाहृत्य = समाहृत्य line 8 इत्योप मन्वय = इत्योपमन्वय, line 4 चत्वारि = चत्वारि line 8 निर्वृत्त = निर्वृत्त

PART II

Contents The *uttarārdha* of the *Nirukta* (Chapters X–XIII) in the longer recension. The text is divided into chapters and sections thus. Chapter X begins on f 1 r (=40 r), has 47 sections, and ends on f 16 v (=55 v). Chapter XI has 50 sections, and ends on f 31 v (=70 v.) These two chapters are written consecutively. Chapter XII begins with ॥ श्री गणेशाय नमः ॥ has 46 sections, and ends on f 13 v (=83 v.) This seems to be a different manuscript from the previous one containing Chapters X–XI, the pagination begins anew, the handwriting is different, and unlike the former the text is bounded on both sides by double red lines. The *parīṣista* is separated from Chapter XII, and is treated as one chapter. The numbering of leaves starts anew from the first. It begins with ॥ श्री ॥, on f 1 r (=84 r), has 50 sections, and ends on 14 v (=97 v). The last word of the 13th section is repeated, but the summary is added at the end of the 50th section. The summary, as usual, is added at the end of every chapter. The accent is marked in red ink in Vedic quotations, while a short vertical red stroke is used for punctuation. A line in different handwriting is added at the bottom of f 1 v (=40 v). A line and a half in red ink is added on the right-hand margin of f 22 r (=61 r), part of the 50th section of the eleventh chapter is finished off on the top and right-hand margin on f 31 v (=70 v). A line is added on the top of f 11 v (=81 v). Section 43 of Chapter XIII is left out in the text, but added on the top and the margin on the right on f 13 r (=96 r).

Size 9" × 4"

Material Paper

Number of leaves 31 + 13 + 12 (= 58) + 1 blank

Number of lines 7 to 9

Character Devanāgarī

Date and scribe Not known, the colophon runs thus ॥ श्री निरुक्त उत्तरार्धे सप्तमोऽध्यायः ॥

Injuries It is slightly injured by worms in several places, e.g. ff 7 4 (=47–54) and ff 1–3 (=84–86).

It has a modern look

MS *Chandra Shum Shere, d 179 C 4*

The text is made up of two manuscripts, containing the *pūrvārdha* and the *uttarārdha*, with the *parīṣista* respectively, each being copied by a different scribe, at a different place and period. They will therefore be separately described.

MS 1 A.D. 1629 Copied at Benares.

Contents The *purvārṇha* of the *Ārūḍa* in the shorter recension the text is divided into chapters, *pāḍas* and sections, thus Chapter I has 6 *pāḍas* the 1st *pāḍa* contains 5 sections, and ends on f 2 v it is not stated where the 2nd *pāḍa* comes to an end probably it should be ended after the 4th section as the number of the following section begins anew the 3rd *pāḍa* has six sections, and ends on f. 6 v the 4th *pāḍa* has 4 sections, and ends on f 8 r the 5th *pāḍa* has 2 sections and ends on f 9 v the 6th *pāḍa* has 6 sections, and ends on f 11 v 27 being the total number of sections given in the colophon which runs thus (*sic*) ॥ ६ ॥ २७ ॥ इति नेरुते मयमोध्यायस्य पश्चम पाद ॥ मयमोध्याय समाप्त ॥

Chapter II has 7 *pāḍas* the 1st *pāḍa* contains 7 sections and ends on f 13 v 2nd *pāḍa* contains 5 sections, and ends on f 16 r 3rd *pāḍa* contains 3 sections, and ends on f 17 r , 4th *pāḍa* contains 7 sections, and ends on f 18 v 5th *pāḍa* contains 3 sections, and ends on f 19 v 6th *pāḍa* contains 5 sections, and ends on f 21 r 7th *pāḍa* contains 6 sections, and ends on f. 23 r the total number of sections being 36 Chapter III has 4 *pāḍas* 1st *pāḍa* contains 7 sections, and ends on f. 25 v 2nd *pāḍa* contains 6 sections, and ends on f 28 v 3rd *pāḍa* contains 6 sections, f. 30 containing sections 5-6 is missing 4th *pāḍa* contains 6 sections, and ends on f. 33 v the total number of the sections being 25 Chapter IV has 4 *pāḍas* 1st *pāḍa* has 8 sections, and ends on f 35 v 2nd *pāḍa* has 8 sections, f 38 containing a part of the 8th section of the 2nd *pāḍa* and the 1-2 sections of the 3rd *pāḍa* is missing 3rd *pāḍa* has 6 sections and ends on f. 40 v 4th *pāḍa* has 7 sections, and ends on f 43 v Chapter V has 4 *pāḍas* 1st *pāḍa* contains 6 sections, and ends on f 46 r 2nd *pāḍa* contains 8 sections f. 48 containing sections 6-8 is missing 3rd *pāḍa* contains 7 sections, and ends on f 51 r 4th *pāḍa* contains 10 sections, and ends on f 54 r the total number of sections being 31 Chapter VI has 6 *pāḍas* 1st *pāḍa* contains 5 sections, ending on f 56 r 2nd *pāḍa* contains 6 sections, and ends on f 58 r 3rd *pāḍa* contains 7 sections, and ends on f 61 r 4th *pāḍa* has 8 sections, and ends on f. 64 r 5th *pāḍa* has 5 sections, and ends on f. 66 r 6th *pāḍa* has 8 sections and ends on f. 68 v f. 1 is missing The text is bounded on both sides by double black lines. Punctuation is similar to that of C 3 Occasionally marginal notes are added in red ink.

Size 8 $\frac{3}{16}$ " x 3 $\frac{1}{2}$ "

Material paper

Number of leaves 1+64.

Number of lines 10

Character Devanāgarī

Date on f 68 v (= 64 v) (*src*) इति सप्त १६८३ वर्षे वैशाखवद्य ४ बुधे
(1 e completed on Wednesday in the former half of the month Vaiśākha
A D 1627)

Scribe on f 68 v (= 64 v) (*src*) च हाउमुत् च शिवामुत् च उरमुत् च
फोपुत् शमेन ल्यधीतं पठनार्थं ॥

Place on f 68 v (= 64 v) (*src*) ॥ अविमुक्तवारिण्यशोमये ल्यधीत वृद्धनग-
रवोस्तथ ॥ गंगायै नमः ॥

Injuries ff 1, 30, 38, 48 are missing, f 22 is injured, and slightly
defaced, and f 33 is defaced by marginal notes

Peculiarity of spelling ए is occasionally written as 1/, e g f 2 r line 2
इतरेतरोपदेशः = इतरेतरोपादेशः f 2 r, line 8 वर्द्धते = वर्द्धात f 2 v., line 4
प्र परे° = प्र पार° ओ is occasionally written as 1/1 e g f 2 v, line 2
नामाख्यातयोः = नामाख्यातायाः but cf line 3, f 2 v, line 8 सर्वतो =
सर्वाता र is occasionally written in conjunction thus f 3 r, line 2
प्रतिषेधार्थो = प्रतिषेधाथर्थो, line 4 उपमाचर्यः

Manuscript containing the *uttarārdha* A D 1691

Copied at Dacca

Contents The second part (Chapters VII–XII) of the *Nirukta* in the
shorter recension, the text is divided into chapter, *pāda*, and section In
this division, and the number of *pādas* in a chapter, and that of sections in
a *pāda*, it agrees with M 3 The 7 *pādas* of Chapter VII end on ff 3 r
(= 67 r), 4 v (= 68 v), 7 v (= 71 v.), 9 r (= 73 r), 10 v (= 74 v), 13 r
(= 77 r), 16 v (= 80 v) respectively, the 3 *pādas* of Chapter VIII
end on ff 18 r (= 82 r), 21 v (= 85 v) 24 r (= 88 r) respectively, the
4 *pādas* of Chapter IX end on ff 27 v (= 91 v), 30 r (= 94 r), 33 v
(= 97 v), 35 v (= 99 v) respectively, the 4 *pādas* of Chapter X end
on ff 39 v (= 103 v), 42 v (106 v), 46 r (110 r), 48 v. (= 112 v) respec-
tively, the 4 *pādas* of Chapter XI end on ff 51 v (= 115 v.), 54 r (= 118 r),
58 v (= 122 v), 62 v (126 v.) respectively, the 4 *pādas* of Chapter XII
end on ff 65 v (= 129 v), 68 r (= 132 r), 71 v (= 135 v.), 75 v (= 139 v.)
respectively f 56 r (= 120 r) is left blank The text is bounded on
both sides by treble black lines The accent in Vedic quotations is marked
in red ink The short vertical stroke is replaced by a similar black stroke
for punctuation The use of the *danda* is similar to M 3

The *parīkṣita* is separated from Chapter XII, and is contained in
ff 76–94 (= 140–158). The division of the text into *pādas* and *Khandas*

is identical with M 3 The 4 *pādas* of Chapter \III end on ff 80 v (= 144 v), 89 r (= 153 r) 91 v (= 155 v) 94 r (= 158 r) respectively

Pageination is continued from the end of Chapter \II The date given on f 94 r (= 158 r) (*ślo*) सव १०४५ वर्षे ज्येष्ठमासे शुक्लपक्षे १५ शुक्लवासरे न cannot be genuine for it is clear from the numbering of folios that it must have been written after Chapter \II, which was finished in संवत् १०४० hence, it could not be earlier than १०४० The name of the scribe is Harirāma, a resident of Mughalipura. The colophon runs thus (*ślo*) अवेष्ट धौलकामये सुकलीपुरवासक्यं पृथग्वरचातीय पंचोनीदुसामुद्रण्य सुं हरीहर सुं हरीरामेन स्वयं लिपितं

Size 9" x 4

Material Paper

Number of leaves 94 + 1 blank

Number of lines 8.

Character Devanāgarī.

Date on f. 75 v (= 139 v) सप्तमि यो संवत् १०४० (= A. D. 1691)

ना वरये माधुवा यदि य बुधे

Scribe on f 75 v (= 139 v) दीपत् सोमेवर he seems to have taken great pains in copying the manuscript for he remarks

(*ślo*) मयपृष्ठिकटिपीवाचयमुष्टिरधोमुपं ।

कष्टेन लिखितं ययं यत्नेन परिपालयेत् ।

Place on f 75 v (= 139 v) (*ślo*) यो ढाकामये अपितमिदं ।

Injuries ff. 1-11 (= 65-75) are slightly defaced.

Peculiarity of spelling it occasionally writes ऐ as in Part I e. g.

f 1 v (= 65 v) line 1 दीवतं = दिवतं

" " " माधाय्य = माधाय्य०

" 3 आर्यपत्यम् = आर्यपत्यम्

Some of the figures for numbers are occasionally slightly different
8 = ४, ५ = ५ ७ = ७ f 73 r (= 137 r) श्री is written as श्री f 73 r (= 137 r) line 8 श्रीमास = ईमास

MS. Chandra Shum Shere, d. 180 C 5

The text is made up of two manuscripts which are described separately

MS containing the *pūrvārtha* A. D. 1758

Contents Chapters I-VI of the *Nirukta* in the shorter recension. The text is divided into *pādas* and sections. It agrees with C⁴ in having

six *pādas* in Chapter I It is carelessly written, and full of mistakes The text is bounded by double red lines up to f 24, and by similar black lines, ff 25-67 Ff 55 v, 56 are defaced by disproportionate marginal notes F 57 is wrongly numbered 56 in the original The first four lines on the top of f 58 i are to be crossed Two geometrical figures are drawn on f 1 r

Size $8\frac{1}{4}'' \times 4\frac{1}{4}''$

Material Paper

Number of leaves 1+67

Number of lines 7-14

Character Devanāgarī

Date on f 67 v (*sic*) संवत् १८१४ गुर्जरे मीती चै २३ वदि ८ शुक्र
(= A D 1758)

Scribe The name of the owner is added in a different handwriting on f 67 v आ पोथि भामंगलरामसुत् नाथुराम नि के शुभ भवति (i e this book belongs to Nāthurāma, son of Bhāmangabarāma)

MS containing the uttārardha with the parīṣṭa, dated A D 1479

Contents Chapters VII-XIII of the *Nirukta* in the shorter recension, written consecutively The text is divided into *pādas* and *Khandas*, agreeing with C 4 in the number of *pādas* and *Khandas*, distributed in each chapter and *pāda* respectively The seven *pādas* end on ff 2 v (= 69 v), 3 v (= 70 v), 5 v (= 72 v), 7 r (= 74 r), 8 r (= 75 r), 9 v (= 76 v), 12 r (= 79 r), the three *pādas* of Chapter VIII on ff 13 r (= 80 r), 16 r (= 83 r), 17 v (= 84 v), the four *pādas* of Chapter IX on ff 20 r (= 87 r), 22 r (= 89 r), 24 v (= 91 v), 26 r (= 93 r), the four *pādas* of Chapter X on ff 29 v (= 96 v), 31 v (= 98 v), 34 v (= 101 v), 36 v (= 103 v), the four *pādas* of Chapter XI on ff 39 r (= 106 r), 41 r (= 108 r), 43 v (= 110 v), 46 v (= 113 v), the four *pādas* of Chapter XII on ff 49 r (= 116 r), 51 r (= 118 r), 54 r (= 121 r), 56 v (= 123 v), the four *pādas* of Chapter XIII on ff 60 r (= 127 r), 67 r (= 134 r), 69 v (= 136 v), 71 v (= 138 v) The text is bounded on both sides by double black lines The accent in Vedic stanzas is marked in red ink Punctuation is similar to M 3 It is a very good manuscript, neat and accurate

Size: $8\frac{3}{4}'' \times 3\frac{1}{2}''$

Material Paper

Number of leaves 72+1 blank

Number of lines 9

Character Devanāgarī

Date on f. 71 v (= 138 v) ॥ स्वस्ति संवत् १५३५ (= A.D. 1479) वर्षे भाद्रपद
शुद्ध ११ तथैव

Scribe on f. 71 v (= 138 v) दीनानन्देन लिखितं संस्कृतं लिखितमस्ति ॥ शुभं ॥
The Colophon runs thus (80) श्री अक्षिमाकरे महाराजाधिराज श्री भागवत
चरणे आर्यतन्त्रागारघातोथ संज्ञादुस्त्वपि महापात्रक श्री श्री शंकरभुत पात्रक श्री
प्रयागदासभुत याः चण्ड आनन्दयनाथ दीनानन्देन &c. The name of the owner
is given on f. 72 r (= 139 r) याज्ञिक श्री प्रयागदासभुतश्च याज्ञिक श्री चण्ड
आभि पोषि ॥ Rites and sacrifices performed by the owner at various places
of pilgrimages like Kurukshetra, Benares, &c., are enumerated on f. 72 r
(= 139 r)

Peculiarity of spelling स is always written as ण, ए is written as १/
ग वर्षे = वार्ष on f. 71 v, line 6

f. 54 r (= 121 r) line 8 द्वेवग्या = १द्वेवग्या
" " 4 तियां = १तयां and so on.

ऐ is written as १/ए e.g.

f. 58 v (= 120 v) line 9 भवत्येवाम् = भवत्येवाम्
" " 2 पितियां = पितियां and so on.

ओ is written as १/० e.g.

f. 58 v (= 120 v) line 1 पवित्रवतो = पवित्रवतो
" " 2 पुरायो = पुरायो
" " 6 गृहोत्पत्त्या = गृहोत्पत्त्या

ओ is written as १/ओ e.g.

f. 5 r (= 72 r) line 6 वेत्तीपमिकम् = वात्तीपमिकम्

त् in conjunction with ए is written as a short vertical stroke and with
स् or ष as a horizontal stroke, e.g.

त्रेष् = त्रेष् इत्यपि = इत्यपि

उत्साह = उत्साह ल = ल and so on.

ञ is written variously as ञ or ञ or ञ

Injuries ff. 9 (= 76) 10 (= 77) 19 (= 86) 29 (= 96) are slightly ,
injured.

MS Chandra Shum Shere, c 61 C 8

Contents The Nirukta of Yāska in the longer recension. It consists
of three manuscripts the first contains Chapters I-V in 86 leaves (86 v
gives a part of the first section of Chapter VI) the second, Chapter VI in

27 leaves (numbered in the original as 47-73 = 87-113), the third, Chapters VII-XIV, in 78 leaves (= 114-191). The division of the text into Chapters (*adhyāya*) and sections (*Khandas*), the punctuation, and the method of marking the accent in Vedic stanzas are identical with M 4. The text is bounded by double red lines only occasionally. F 3 is replaced by a leaf in a later handwriting. Ff 87-92 are written on blue paper. A summary similar to M 4 is added at the end of each chapter.

Size $8\frac{1}{4}" \times 4"$ (ff 1-86) and $7\frac{3}{4}" \times 3\frac{3}{4}"$ (ff 87-113), $7\frac{1}{2}" \times 3\frac{1}{4}"$ (ff 114-191).

Material Paper

Character Devanāgarī

Number of leaves 1+191+1 blank

Number of lines 7 (ff 1-113), 7-10 (ff 114-191)

Date and Scribe Not known

The name of the owner is added on f 114 r ॥ इदं पुस्तकं वटवृक्षव्रीहेश्वर-
महत्सेदं पुस्तकं योगीश्वर्यै नमः ॥

MS Chandra Shum Shere, d 183 C 7

Contents The *uttarāṇḍha* of the *Nirukta*, Chapters VII-XI, and sections 1-27 of Chapter XII in the shorter recension. The text is bounded by treble black lines on both sides, and is divided into *pādas* and *Khandas*. The numbering of sections does not begin anew in each *pāda*, but is consecutive for the whole chapter, and agrees with the manuscripts of the longer recension. It looks old, the ink is totally effaced in several parts, which makes it difficult to read, but it is not really old, for it does not display any characteristics of old writing. It is full of mistakes. Three lines are added at the bottom on f 13 v, 52 v. Marginal notes are occasionally written.

Size $9\frac{3}{4}" \times 3\frac{1}{2}"$

Material Paper

Number of leaves 1+58+1 blank

Number of lines per folio 7

Character Devanāgarī

Date and Scribe Not known, for the last leaves are missing

Peculiarity of spelling त् is occasionally written as a short horizontal stroke in conjunction. F 1 v, line 1, °सुतीना = °सुतीना, f 1 v, line 2 सुति = सुति. म् is doubled in conjunction with र्, e.g. कर्म = कर्म. F 58 v is torn in two.

MS Wilson 488 W 1

Yaska's Nirukta, A. D. 1708

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts*, vol. II p. 107. His description may be supplemented by the following: the Colophon on f 79 v runs thus (sic) ॥ श्री ॥

मंगलं शिखानां च पाठकानां च मंगलं ।
मंगलं सर्वजगतां मंगलं सर्वमंगलं ॥
यादृशं पुस्तकं दृष्ट्वा तादृशं लिखितं मया
यदि शुभमशुभं वा मम दोषो न दोषतां ॥ २ ॥

Two more verses are added in a different hand one being a slight modification of a verse from the *Pañcatantra*. The *pratyārdha* and the *uttarārdha* are written in different hands.

Peculiarity of spelling ऋ and ॠ are occasionally doubled in conjunction with रु e. g.

f 1 v, line 7 शतयोर्लक्ष्य = तयोर्लक्ष्य

f. 2 r, " 2 मूर्ते = मूर्ते

Number of lines per folio 7 (ff. 1-21) 9 (ff. 22-70) 7 (ff. 80-162)
8 (ff. 163-183)

Injuries Ff. 53-63 are slightly injured by worms on the left marginal top.

MS Wilson 491 W 2

This manuscript is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library* vol. II, p. 106. His description may be supplemented as follows:

Peculiarity of spelling It writes घा as धा

ए is occasionally written as १/ अ. g. वर्धते = वर्धात

ऐ " " " " १/ ए " तपितं = तापित

ओ " " " " १/ १ " मभो = माभ

ओ " " " " १/ ओ " सांयोगिक = सांयोगिक

Number of lines per folio 8 (ff. 1-61) 9 (ff. 62-78) 8 (ff. 79-91) 9 (ff. 92-101) it varies from 10-11 (ff. 102-180)

F 104 is upside down. The size of leaves (ff. 79-86) is $8\frac{1}{2} \times 3\frac{1}{2}$ " Ff. 79-180 are written in a handwriting different from that of the previous folios.

MS Wilson 474. W 3

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. II, p 107 His description may be supplemented by the following

Peculiarity of spelling ए is occasionally written as 1/, e g f 2 r line 2 ईशे = ईश, ऋते = ऋत, पवते = पवात, f 2 r, line 3, इंद्रेण° = इंद्रण, वेविषाणा = 1वविषाणा

ऐ is written as 1/ए, e g इंद्रैते = इंद्रायेते

ओ " " " 1/1, " इद्रो = इंद्रा; वृत्सवो = वृत्सावा.

But its chief peculiarity is that it frequently doubles consonants in conjunction, e g f 2 r, line 2 पृथिव्या, व् is doubled, इन्द्रम्, न् is doubled, वृत्सावा, त् is doubled, line 4 किञ्चन, च् is doubled, line 5 वीर्याणि, य् is doubled, प्रवोचम्, प् is doubled, line 6 प्रत्यक्ष° for प्रत्यक्ष°, line 7 सर्व, व् is doubled, f 2 v, line 2 चिदन्वद्विशंसत for चिदन्वद्विशंसत, f 3 r, line 1 अक्षपश, ल is doubled, line 6 बहुलम्, ह् is doubled, याज्ञेषु, ज्ञ is doubled, f 4 r, line 1 त्माणास्वदम्भपुष्कारिणीवावश्चमेति for भोजस्वदम्भपुष्कारिणीव वेश्चमेति, and so on

MS Mill. 144 M₁

Copied at Ahmedabad, A D 1730

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol II, p 106 It occasionally doubles त् in conjunction with other consonants, e g f 2 r, line 8 प्रतिषेध-
त्यसीत्युत्पन्नस्य &c

The numbering of sections does not begin anew in each *pāda*, but is continuous, and agrees with the longer recension as to the total number of sections in Chapters IX–XII It belongs to the shorter recension

MS Sanskrit, e 17 S

A. D 1781

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol II, p 105. The text is punctuated as usual, and divided into chapters and sections A summary similar to the one described on p. 1 is added at the end of each chapter It belongs to the longer recension The text is bounded on both sides by two sets of double red lines It is a neat and accurate manuscript

The Relationship of the MSS two recensions

The manuscripts fall into two groups, and for the sake of convenience and brevity may be called A and B—A representing the longer and B the shorter recension. None of the manuscripts grouped in these two families is earlier than A D 1479. Although they have been copied from earlier manuscripts—often with great labour and trouble as some of the scribes remark—neither of them transmits the text of the *Nirukta* in an uninterpolated state. Both recensions add the *pariśiṣṭa*—which can be proved to be an interpolation by independent testimony—as an integral part of the text and cannot, therefore, be the faithful representatives of the archetype. Moreover both have besides the *pariśiṣṭa* an entire section or the equivalent of a section added on to them. These additions are meaningless. The commentary on the Vedic stanzas quoted therein is very poor and written in a style quite different from that of Yāska. For instance there can hardly be any doubt as to the interpolated character of ix 2 which is given as a constituent part of the text by the manuscripts of both recensions. Further the commentary on the Vedic stanza in xi 7 is meaningless and written in a different style. The Vedic stanza being quite easy requires no explanation. Yāska generally does not comment on easy Vedic stanzas simply remarking *iti eḍ niguda vyākhyāta*¹ i.e. this stanza is explained by the mere reading. In all such cases this note of Yāska comes after easy Vedic stanzas only. It would thus be intelligible if it had followed immediately the Vedic stanzas in xi 7. But as the text now stands, it is placed just after a very difficult Vedic stanza in xi 8. This is contrary to Yāska's method. It is clear that the words *iti eḍ niguda vyākhyāta* were originally placed immediately after the Vedic stanzas in xi 7. The intervening passage is an interpolation and rather a clumsy one for it can be easily detected. This is further proved by the fact that Durgā who repeats every word of Yāska in his commentary ignores them. How these additions gradually find their way into the text is illustrated by the following example. There is an easy quotation in xii 2 and Yāska as usual simply adds *iti eḍ niguda-vyākhyāta*. Some interpolators have endeavoured to add after these words a short comment. Thus some manuscripts here subjoin the following remark वसन्तिषु ष पश्यो वसन्तयो रान्तयो वसन्ते मुरान्तयो ।

Further each recension contains passages which being superfluous, are omitted by the other, or are amplified versions of those in the other. For example B adds between vii 10 and 20 one entire section which is omitted by A. It is clearly an interpolation as the commentary on the Vedic stanzas is identical with that of xiv 33 with slight alterations.

Again, in B the commentary on the Vedic stanza quoted in v 27, reads as follows सुदेवत्वं कल्याणदानो यस्य तव देव सप्त सिंधवः प्राणायानुचरन्ति काजुद सूर्य सुषिरामिवेत्यपि निगमो भवति ॥ २७ ॥

A's version of this is greatly amplified

सुदेवत्वं कल्याणदेवः कमनीयदेवो वा भवसि वक्ष्य यस्य ते सप्त सिंधवः सिन्धु स्रवणावस्य ते सप्त स्रोतासि तानि ते काजुदमनुचरन्ति । सूर्यः कल्याणोर्मिः स्रोतः सुषिरमनु यथा । वीरिटं तैटीकिरन्तरिचमेवमाह पूर्व वयतेततरमिरतेर्वयांसीरन्त्य-स्मिन्मासि वा । तदेतस्यामृच्युदाहरन्त्यपि निगमो भवति ॥ २७ ॥

Further, A contains a long passage in 6 5 इन्द्र ऋधीन्प्रच्छ . व्याख्यातः omitted by B

d 'Omissio ex homoeoteleuto' in Sanskrit Manuscripts

It is clear, therefore, that both the recensions cannot faithfully represent the archetype. Hence the question arises which of them adheres more closely to the original? Roth adopted the text as given by the longer recension in his edition, without, however, assigning adequate reasons for his preference. The same text is also adopted by most of the editors of the *Nirukta*. This text, as has been shown above, does not represent the original. It is true that often the longer recension preserves the better text, for sometimes passages are omitted by accident. The eye of the scribe wanders from a particular word to the same or to a similar word, occurring further on in the text, with the result that the intervening words are omitted. This phenomenon known as *omissio ex homoeoteleuto* is universal and of very frequent occurrence. The following example illustrates this kind of omission. In copying the lines 'The book, which is rather scarce, was till very lately of absolute necessity for the Student of the Christian hymnology, above all for the Student of Adam of St Victor's hymns',¹ the eye of the copyist wandered from the student of the first to the same word in the second line and the words 'of the Christian for the' were left out. The same thing happened to the scribe of MS C 3. In copying the sentence सोर्देवानहजत तत्सुराणां सुरत्वम् । असोरसुरानहजत तदसुराणामसुरत्वमिति विज्ञायते his eye wandered from the word अहजत in the first line to the same word in the second line, with the result that the words तत्सुराणां सुरत्वम् । असोरसुरान were left out.

Again, in copying N vi 22 स्थूर राघः शताश्वं कुशङ्गस्य दिविष्टिषु । RV VIII 4 19 स्थूरः समाश्रितमानो महान्भवति । the eye of the scribe wandered from the स्थूर of the first line to the similar word स्थूरः in the second line,

¹ Clark, *Descent of Manuscripts*, p 1

consequently the intervening words राध ग्रन्थं दिविष्टि were omitted in MS C 3

Further in N ii. 26 देवोऽनयत्सविता सुपाणि कन्याशपाणि । पाणि पपायते पूजाकर्मस्य मृदूय पाथी देवा पूजयन्ति । तस्य वयं मसवे याम उर्वी । देवोऽनयत्सविता सुपाणि is the first *śloka* of the second hemistich of the stanza of RV III 33 6 Unconsciously the scribe remembered the second *śloka* तस्य वयं मसवे याम उर्वी and wrote it down immediately after finishing the first *śloka* with the result that the intervening words कन्याशपाणि । पाणि पपायते पूजयन्ति are missing in MS C 4 It cannot therefore be concluded that the shorter recension is always the best for sometimes omissions are accidental.

c Dittography in Sanskrit Manuscripts.

On the other hand there is also the phenomenon called dittography i.e. the repetition or addition of a few words or sentences. An excellent example of dittography is furnished by *The Globe* on July 9 1915

The *Echo de Paris* publishes a message from Cettinjo announcing the message from Cettinjo announcing the appointment as Governor of Scutari of Bojo Petrovitch ¹ The part of the second line is a verbatim repetition of a part of the first line

In N ii. 28 उत स्र वाजी विपणिं गुरक्षति श्रीवायां यदो अपि . कर्तुं दधिका

अधिकश्च आसनीति आख्यातम् । कर्तुं वाजी विपणिं गुरक्षति श्रीवायां यदो दधिका the eye of the scribe wandered by chance after कर्तुं to the Vedic stanza and he mechanically copies the whole of the first line except उत स्र in MS. C 5

Again, in N vi. 8 the scribe of the MS. M₁ repeats दृष्टान्तिकमो वा

Further there are some passages whose omission by B is absolutely unjustifiable Yāska explains every word occurring in the fourth chapter of the *Aṣṭaṅgu* The omission of the passages containing the explanation of any of these words is therefore inconsistent with Yāska's plan.

Examples of such omissions are the following Yāska explains निजुमा (*Ngh.* 4 3 12) in N vi 3 but the passage निजुमा निमय्यहारिण्य is omitted by B. Again Yāska explains घोषश्च (*Ngh.* 4 3 28) in N vi. 6 as घोषश्च चयश्च which is omitted by B Thus omission makes the following Vedic quotation meaningless.

Further in commenting upon a Vedic stanza, Yāska always starts from the very beginning of the stanza. To leave out the first few words and to

¹ Clark, *op. cit.* p. 6.

begin from somewhere in the middle of the stanza is altogether foreign to his practice, yet if the text of B be followed, the omission of the passage यवमिव वृक्षेण श्विनी निवन्तौ (N vi 26) would involve Yāska in an inconsistency. All this shows that B is not absolutely reliable.

Now let us examine A. The majority of the manuscripts of A belong to a period later than those of B. Thus, not one of them has preserved the old spelling, while most of the B MSS retain this peculiarity, i.e.

of writing ए as १/ as वार्ध for वर्षे
 „ ऐ „ १/ए „ विश्व „ वैश्व
 „ ओ „ १/१ „ चाया „ चयो
 „ ल्ल for ढ „ वोळारः „ वोढारः

Again, some of the A MSS divide the *parīṣṭa* into the so-called thirteenth and the fourteenth chapters, while those of B put the whole of the *parīṣṭa* into one chapter only, which is numbered the thirteenth.

It has already been pointed out that A contains an obvious interpolation in N vi 5, and an amplified version of B's comment in N v 27. Besides these there are shorter passages scattered throughout the book which are omitted by B and are suspected to be interpolations. One very fertile and insidious source of interpolations is supplied by Yāska's own method of giving etymological explanations. He does not content himself with one derivation, but goes on adding derivation after derivation of a single word till the whole list of probable, possible, and even fanciful etymologies is exhausted. In many cases, interpolators found it quite easy to add new derivations and attribute them to Yāska. A contains a considerable number of such additions, while B has only two.

The following are a few samples.

N ii 6 A reads वृक्षो ब्रश्चनात् । वृत्वा चा तिष्ठतीति वा । चा चियतेर्निवासकर्मणः । नियतामीमयत्

B reads वृक्षो ब्रश्चनात् । नियतामीमयत्

The two derivations are omitted.

N ii 10 A reads हिरण्यं कक्षात् . . . हितरमणं भवतीति वा हृदयरमणं भवतीति वा ।

B reads हिरण्यं कक्षात् हितरमणं भवतीति वा ।

N ii 13 A reads सूर्यमादितेयमदितेः पुत्रमेवम् ।

B reads सूर्यमादितेयमेवम् ।

N ii 20 A reads आमिनाने आमिन्वाने अन्योन्यस्याध्यात्मं कुर्वीते ।

B reads आमिनाने अन्योन्यस्याध्यात्मं कुर्वीते ।

N ii. 22 A reads प्रथम इति मुख्यनाम प्रतमो भवति । कृतावमन्तरिचम् ।
विकर्तनं मेधानां विकर्तमेव मेधानामुद्धृतं वाचते ।

B reads प्रथम इति मुख्यनाम प्रतमो भवति । विकर्तमेव मेधानामुद्धृतं वाचते ।

N iii. 8. A reads अथगामिन्यो भवन्तीति वाचगामिन्यो भवन्तीति वाचका
रिण्यो भवन्तीति वाचसारिण्यो भवन्तीति वाङ्मना भवन्ति

B reads अथगामिन्यो भवन्तीति वाचगामिन्यो भवन्तीति वाचकारिण्यो
भवन्तीति वाङ्मना भवन्ति

N iii. 10 A reads आखण्डयित । खण्डं खण्डयते तद्धित्यभिकवधयो

B reads आखण्डयित । तद्धित्यभिकवधयो

N iii. 15 A reads को वां ग्रामे विधवेव देवरम् । देवरं क्क्षाद् द्वितीयो
वर उच्यते । विधवा विधागुक्ता भवति ।

B reads को वां ग्रामे विधवेव देवरम् । विधवा विधागुक्ता भवति । In
this particular case it is obvious that the passage देवरं क्क्षात् &c., is an
interpolation, for as the words stand in the first line, Yāska would naturally
give the etymological explanation of विधवा first and then of देवरं not
vice versa. As a matter of fact he does so after explaining विधवा he says
देवरो दीव्यतिकर्मा. This would have been absurd if the reading of A
represents the original.

N iii. 16 A reads प्राप्स्यथा इव वृषभा इवेति । वृषभो वृषग्रीभो भवति वृषा
ग्रीभो वा ॥ १६ ॥

B reads प्राप्स्यथा इव वृषभा इवेति ॥ १६ ॥

N iii. 19 A reads निर्व्योतान्नाहित पट् । निर्व्योतं क्क्षात् । निर्व्योतं
भवति ।

B reads निर्व्योतान्नाहित पट् ।

N iv. 2 A reads मर्यादा आत् । मर्यादा मर्यादादीयते । मर्यादा
मर्यादिनो विभागः ।

B reads मर्यादा आत् । मर्यादा मर्यादिनो विभागः ।

N iv. 10 A reads लक्ष्मी लामादा लक्ष्यादा लक्ष्यनादा लाम्बनादा ।

B reads लक्ष्मी लामादा लक्ष्यादा लाम्बनादा ।

N iv. 13 A reads ईर्माणा समीरितान्ता मुसमीरितान्ता पुष्पना वा ।

B reads ईर्माणा समीरितान्ता पुष्पना वा ।

N iv. 15 A reads कन्या कमनीया भवति । क्लेशं भेतयेति वा । कमनीयानीयत
इति वा । कनति वा ।

B reads कन्या कमनीया भवति । क्लेशं भेतयेति वा । कनतिवा ।

N iv 19 A reads उदक हर उच्यते । लोका हरास्युच्यन्ते । असहगहनी हरसो उच्यते ।

B reads उदक हर उच्यते । लोका हरास्युच्यन्ते ।

N v 3 A reads पानैरिति वा स्याश्नैरिति वा स्पर्शनैरिति वा ।

B reads पानैरिति वा स्याश्नैरिति वा ।

N v 12 A reads तृप्रप्रहारी क्षिप्रप्रहारी ह्रप्रप्रहारी ।

B reads तृप्रप्रहारी ।

N v 26 A reads जिह्वा कोकुवा । कोकूयमाना वर्णाऽनुदतीति वा । कोकूयते वा स्याच्छब्दकर्मणः ।

B reads जिह्वा कोकुवा । कोकूयमाना वर्णाऽनुदतीति वा ।

N vi 8 A reads जिगर्ति गिरतिकर्मा वा गृणातिकर्मा वा गृह्णातिकर्मा वा ।

B reads जिगर्ति गिरतिकर्मा वा गृह्णातिकर्मा वा ।

N vi 16 A reads अमवत सर्वेऽथगमनेनेति वाग्रगण्येनेति वाग्रसंपादिन इति वा ।

B reads अमवत सर्वेऽथगमनेनेति वाग्रसंपादिन इति वा ।

N vi 33 A reads शीर्यते विठे । विठभन्तरिचम् । विठं वीरिटेन व्याख्यातम् ।

B reads शीर्यते विठे । विठं वीरिटेन व्याख्यातम् ।

N vi 32 A reads वुन्द इषुर्मवति विन्दो वा मिन्दो वा मयदो वा . .

B reads वुन्द इषुर्मवति मिन्दो वा मयदो वा .

N vi 33 A reads ऋदूपा अर्दनपातिनौ गमनपातिनौ शब्दपातिनौ दूरपातिनौ वा मर्मल्लर्दनवेचिनौ गमनवेचिनौ शब्दवेचिनौ दूरवेचिनौ वा ।

B reads ऋदूपा अर्दनपातिनौ गमनपातिनौ वा मर्मल्लर्दनवेचिनौ गमनवेचिनौ वा ।

Instances might be multiplied, but the above examples suffice to show that A has been much more tampered with than B

Fortunately, as has been said above, Durga repeats every word of the *Nirukta* in his commentary, so that the text of the *Nirukta* 'in toto' can be reproduced from his commentary alone. This commentary therefore serves the purpose of a manuscript of the *Nirukta* and supplies valuable information about the condition of the text in its author's time. Durga does not recognize the *parīṣista* as an integral part of the *Nirukta*, as in fact he is even unaware of its existence. Thus his commentary preserves the text of the *Nirukta* as current before the addition of the *parīṣista*. Further, it derives great value from the fact that Durga displays critical judgement in the adoption of readings in the text, while giving variants and adding critical notes on them. For example, in N 1 2, he reads अयुगपत् but

gives युगपत् as a variant adding युगपदुत्पन्नानामयुगपदुत्पन्नानामित्युभावपि पाठो व्याहारं प्राप्नुत ।

Again, in N i. 12 he reads संविद्यातानि but gives संविद्यानामि as a variant, adding अपवा संविद्यानामि तानि संविद्यातानि तानि धेत्युभावयेती पाठी ।

Again, in N iii. 15 he remarks अपि न य इत्यस्य निधस्तुभूषस्य दुर्भेदासौ न मुरायामित्यनेनैव गतार्थेति मन्वमाना केचिद्वच निगमं नाधीयति । अपरे पुनः समाध्यायानुक्रमोऽयमिति मन्वमाना एवमेव निगममधीयते ।

Again, in N iii. 21 he reads अविनाशि but gives अविनाश as a variant adding अन्ये स्वधीयते अविनाश नामेति । मेषामविनाशक्षेप नाम ।

Again, in N iv. 10 he reads स्युः but gives असन् as a variant, adding माद्येऽपि क्षुरिथिय पाठः । (sic) असन्तिथिय प्रमादपाठः ।

Again in N vi. 2 he remarks निरवे मा इत्यथ केचित्पुगस्य एता इति व्याचक्षते ।

Again, in N vi. 4 he reads अवनायासम् but gives अवनेनासम् and अनेनासम् as variants.

Again in N vi. 6 he reads चयस्य but gives चीयस्य as a variant, adding चीयस्तेष्वेवमेके मन्वन्ते । तत्पुनरुपायसम् । चयस्येति हि मायकारो निराह ।

Again on N vi. 21 he remarks अक्षति प्रसाधनकर्मा । माच्छब्दोऽयमेव मतार्थतामस्य मन्वमानो मायकारो निगमं नाधीति । केचित्प्रपेत शेषमधीयते । दूतं चो विश्वेदसं 3. 5 8 1

Again on N vi. 33 he remarks मायमच न सम्यगिव ज्ञस्यति । तस्य सम्यक् पाठोऽन्येय । ततो व्योमम् ।

This shows that Durga took pains to ascertain the correct readings and has handed down a sort of critical edition of the *Nirukta* as it existed in his time.

f 1 Three stages of interpolations.

We have thus manuscript materials which belong to three distinct periods.

(1) D i.e. the commentary of Durga, written before the edition of the *pariśiṣṭas* and embodying the whole text of the *Nirukta* represents the earliest period i.e. about the thirteenth century A.D.

(2) B i.e. the manuscripts of the shorter recension represent a period later than D—when the *pariśiṣṭas* were added, but not divided as yet into different chapters, and when the old orthography was still prevalent.

(3) A, i.e. the manuscript of the longer recension, represents a still later period when the *parśistas* had been divided into chapters and the old orthography had gone out of use

A collation of these three different recensions indicates that three distinct stages of interpolations in the *Nirukta* can be clearly traced. For example, let us take a passage in N 1 4. On collating D, B, and A, we find that the reading of D has been expanded in B, and that of B in A

N 1 4 D reads आचार्यश्चिदिदं ब्रूयादिति पूजायाम् । दधिचिदित्युपमार्थै ।
कुण्माषाश्चिदाहरेत्यवकुत्सिते । नु इत्येषो

B reads आचार्यश्चिदिदं ब्रूयादिति पूजायाम् । आचार्य आचार आहयत्या-
चिनोत्यर्थानाचिनोति बुद्धिमिति वा । दधिचिदित्युपमार्थै । कुण्माषाश्चिदाहरेत्यवकुत्सिते ।
कुण्माषाः कुलेषु सीदन्ति । नु इत्येषो . . .

A reads आचार्यश्चिदिदं ब्रूयादिति पूजायाम् । आचार्य कस्मात् । आचार्य
आचार आहयत्याचिनोत्यर्थानाचिनोति बुद्धिमिति वा । दधिचिदित्युपमार्थै । कुण्माषा-
श्चिदाहरेत्यवकुत्सिते । कुण्माषाः कुलेषु सीदन्ति । नु इत्येषो

Another example for these three stages is supplied by N 1x 2, as follows

D reads

अश्वो व्याख्यातः । तस्यैषा भवति ॥ १ ॥

मा नो मित्रो वरुणो अर्थमायुरिन्द्र

B reads

अश्वो व्याख्यातः । तस्यैषा भवति ॥ १ ॥

अश्वो वोष्ठा सुख . . . इन्द्रायेन्द्रो परि स्रव ॥

अश्वो वोष्ठा सुख वोष्ठा । सुखमिति कल्याणनाम । कल्याणं पुण्यं सुहितं भवति ।
मानो व्याख्यातः । तस्यैषा भवति ॥ २ ॥

मा नो मित्रो वरुणो अर्थमायुरिन्द्र

A reads

अश्वो व्याख्यातः । तस्यैषा भवति ॥ १ ॥

अश्वो वोष्ठा सुखं . . . इन्द्रायेन्द्रो परि स्रव ॥

अश्वो वोष्ठा सुखं वोष्ठा रथ वोष्ठा । सुखमिति कल्याणनाम । कल्याणं पुण्यं
सुहितं भवति । सुहितं गम्यतीति वा । हसिता वा पाता वा पोषयिता वा । शेषमृच्छ-
तीति । वारि वारयति । मानो व्याख्यातः । तस्यैषा भवति ॥ २ ॥

मा नो मित्रो वरुणो अर्थमायुरिन्द्र .

It has been shown above that the list of etymologies increases as one passes from the text of B to that of A. In the same manner the list of etymologies increases in B as compared with D. The following are some examples

\ i 4 D reads कुम्भापांसिदाहरेत्यवकुम्भिते । शुद्धिपो

B reads कुम्भापांसिदाहरेत्यवकुम्भिते । कुम्भापा कुम्भेषु क्षीदन्ति । शुद्धिपो

D reads यथा ग्राया वेति । ग्राया अग्राया ।

B reads यथा ग्राया वेति वातायना भवन्ति । ग्राया अग्राया गच्छति यथा ।

\ i 7 D reads बृहस्पतेम स्वि वेदने । बृहदिति महतो नामधेयम् ।

B reads बृहस्पदम स्वि वेदने । मयो भवति । बृहदिति महतो नामधेयम् ।

\ ii 22 D reads ब्रूकमित्युदकनाम गन्धकर्मणो भवति यथा ॥२०॥

B reads ब्रूकमित्युदकनाम गन्धकर्मणो भवति वा । पुरीषं पृषाति पूरयति वा ॥२२॥

\ ii 26 D reads

तस्य वयं प्रसवे याम उर्वो ।

प्रत्याभ्यासान्त आ जुष्टम् ॥२६॥

B reads तस्य वयं प्रसवे याम उर्वो ।

उर्वं ऊर्णोति रूयोतिरित्योर्णवाम ।

प्रत्याभ्यासान्त आ जुष्टम् ॥२६॥

\ iii. 18 D reads सिंहः सहनात् । संपूर्वस्य वा हस्ते संहाय हन्तीति वा ।

B reads सिंहः सहनात् । हस्ते यथा श्वाद् विपरीतस्य । संपूर्वस्य वा हस्ते संहाय हन्तीति वा ।

\ v 4 D reads शर्पा अकुम्भयो भवन्ति । शर्पा ह्यप्य गरमस्य ।

B reads शर्पा अकुम्भयो भवन्ति । पक्ष्मि कर्मणि । शर्पा ह्यप्य गरमस्य ।

\ v 23 D reads

उच्यते अघायत समभात् ।

इति पथम्याम् ॥२३॥

B reads उच्यते अघायत समभात् ।

इति पथम्याम् । उच्यतेरकर्मक ।

अघापि प्रथमावज्ञापने ।

नमनामस्यैव समे ॥२३॥

MS C 1 agrees with B except that the last line नमन्तामन्यके समे is omitted

N vi 3 D reads

उच्चर रचः सहमूलमिन्द्र ।
वृक्षमध्यम् । प्रतिशृणीह्यग्रम् ।

B reads

उच्चर रचः सहमूलमिन्द्र ।
मूलं मोचनाद्वा मोषणाद्वा मोहनोद्वा ।
वृक्षमध्यम् । प्रतिशृणीह्यग्रम् ।

N vi 8 D reads देवो देवान्प्रत्यक्तया रुपा कल्पितया ॥ ८ ॥

B reads देवो देवान्प्रत्यक्तया रुपा । रुपा रुमुतेर्वा कल्पतेर्वा ॥ ८ ॥

N vi 24 D reads गल्दा घमनयो भवन्ति ।

A reads गल्दा घमनयो भवन्ति । गलनमासु घीयते ।

B omits it altogether

N vi 28 D reads अन्या किल कस्येव युक्तं लिबुजेव वृचम् ।

B reads अन्या किल . . . कस्येर्व युक्तं लिबुजेव वृचम् । लिबुजा प्रततिर्मवति लीयते विमजन्तीति । प्रततिर्वरणाच्च सधनाच्च ततनाच्च ।

f 2 Parallel instance of Servius, commentator of Virgil

Thus the stages of interpolation at different periods can be traced. The principle of the 'best MSS' is obviously inapplicable in this case, for none of the manuscripts can be called the best. All that is available is the best manuscript of each family, and the best plan, under the circumstances, would be to place all the three families side by side. Fortunately it is possible to do so, for the successive interpolations from one family to another are invariably the amplifications of the text of a shorter recension, and are thrust between sentences wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yaska. I have, however, distinguished the evidence of Durga's commentary from that of the manuscripts of the *Nirukta*, although Durga's commentary is very important for supplying such valuable evidence for the history of the text of the *Nirukta*, it cannot, strictly speaking, be called a manuscript of the *Nirukta*. The relation of the shorter to the longer recension is shown by the use of square brackets, which contain the additional passages of the longer recension, while the relation of the shorter recension to the text preserved by Durga is indicated by foot-notes. An analogous example is furnished by Latin literature. The text of Servius, commentator of Virgil, shows a similar threefold amplifica-

tion the three stages of interpolation being pointed out by Thilo in his edition. I think the text of the *Varukta* reproduced from Durga represents the archetype as closely as it is possible to restore it with the help of the present materials. I have collated¹ sixteen manuscripts myself besides taking into account fourteen manuscripts collated by Roth and eight by the editor of the *Varukta* in Bib. Ind. Thus directly and indirectly the evidence of about forty manuscripts has been available for this edition and the text may therefore be regarded as more or less settled.

g Commentators of Yāska.

Although from an early period Yāska's work has been recognized as one of the most important *śāstras* by the orthodox tradition of literary India he unlike Panini has not had many commentators. This does not mean that he had few followers or that his speculations did not dominate the thought of succeeding generations. On the contrary he has been acknowledged to be the pre-eminent authority on etymology. Hence (at first sight) it seems rather inexplicable that his work should have been commented upon by so few people. One reason of this paucity is that Yāska's work itself is a commentary and not an independent treatise hence it did not stand in need of much elucidation. Secondly it is written in classical Sanskrit prose and notwithstanding its somewhat archaic and terse style is easily intelligible to the reader as compared for instance with the aphorisms of Panini consequently there was not much demand for further comment. Yet three commentators at least, are known to have elucidated Yāska's work.

(1) Ugra is mentioned as a commentator on the *Varukta* by Aufrecht in his *Catalogus Catalogorum*.² But no other information about his personality the character of his work and the time when he lived is available. No reference is made to him by any of the other writers in the same field.

(2) The second commentator is Skandasiāmi mentioned by Devanāyayavan.³ A manuscript of his work exists in the Bibliothèque Nationale Paris⁴ and a friend of mine from Lahore has recently informed me that he has obtained a complete manuscript of his commentary.

¹ Since then on my visit to Paris I have been able through the courtesy of Professor Sylvain Lévi to examine the *Varukta* manuscripts in the Bibliothèque Nationale Nos. 257-61, described by Calaton in the *Catalogue des Manuscrits Recueillis et Imprimés*, pp. 52-53.

² 40. All of them, except the first collated by Roth, belong to the nineteenth century. They

all represent the text of the longer recension and do not afford any other variants. The contents of Nos. 263 and 264 is Durga's commentary which comes to an end with the twelfth chapter.

³ Vol. I p. 27.

⁴ See Bib. Ind. ed., vol. I, pp. 2-4.

⁵ Loc. cit. (Aufrecht).

(3) But the most important of all these commentators is Durga. He seems to be later than Devarājajayvan who is familiar with the then extant commentaries on the Vedas, the *Nighantu*, and the *Nirukta*, and who does not mention Durga in the long list of the authorities used by him for the purpose of his own work. Although a conclusion based on the argument of silence is not cogent, yet in this particular case, it is justified to assume that Durga is not referred to because he was posterior to Devarāja, hence Durga would also be later than Skandasvāmī. Durga's commentary is published, and has superseded the works of his predecessors. His work is important for two reasons: (1) he is the last of the commentators, and therefore represents the fullest development of the traditional interpretation of the *Nirukta*, (2) the very fact that it has survived at the cost of earlier commentaries indicates its importance. We shall therefore examine his work somewhat in detail.

Date of Durga

It has already been pointed out that in all probability he is later than Devarājajayvan, though this assumption hardly helps us, for the date of Devarāja himself is not known. However, Durga's lower limit can be determined almost with certainty. A manuscript¹ of his commentary in the Bodleian Library is dated 1387 A D. The date is genuine and is accepted as such by Professor A. B. Keith². The manuscript was copied at Bhrgu Ksetra in the reign of Mahārānā Durgasimhavijaya. Thus he could not be later than 1387 A D. It is difficult to identify any particular site with Bhrgu Ksetra, but probably it was situated somewhere between the Sarasvatī and the Jamnā. As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communication, the migration of the MS of his commentary to Bhrgu Ksetra presupposes the lapse of sufficient time in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhrgu Ksetra. It will not be far from the truth, therefore, to place Durga about the thirteenth century A D.

Durga does not speak of any predecessors by name nor does he leave any clue as to the sources of his own commentary. Unlike Devarājajayvan, he does not give the slightest information about himself or the general state of the *Nirukta* during his time. That he wrote his commentary in a hermitage near Jammu is proved by the colophon³ on f 132 v at the end of the eleventh chapter of the *Nirukta*, which runs as follows

¹ MS Wilson 475

Bodleian Library, vol II, p 108

² See *Catalogue of Sanskrit Manuscripts in the*

³ MS Wilson 475

अथर्वीया निवृत्तवृत्ती जम्बूमातीश्वरनिवासिन् आपाद्यमगवद्गुर्गसिंहस्ततो पोद्गुस्त।
 ध्यायन् चर्ग्य पाद् समान् । This shows that the full name of the
 commentator was Durgasamha. The fact that he lived in a hermitage and
 was addressed as *Utagaral* indicates that he was an ascetic and belonged to
 some particular order of Sannyāsa. Further he is a descendant of the
 family of the Vasiṣṭha. He does not explain the stanza RV III 53 23
 quoted¹ by Yāska to illustrate the meaning of the word *latham*, because
 the stanza implies hostility to Vasiṣṭha. He says यस्मिन्निगम एष ग्रन्थ सा
 वसिष्ठदेविणी चक्रे । अहं च कापिष्ठो वसिष्ठ । अतश्च न निर्व्वचोमि । The stanza
 in which this word (*latham*) occurs is hostile to Vasiṣṭha. And I am a
 descendant of Vasiṣṭha belonging to the Kapisthala branch hence I do
 not explain the stanza.²

Sāyana has the following note on it पुरा तस्य विद्यामित्रशिष्य मुदानाम
 राजपिशाचोत् । स च केनचित् कारणेन वसिष्ठेभ्योऽभूत् । विद्यामित्रश्च गिर्यस्थ
 रचार्यमामिर्च्यगिर्वसिष्ठमग्रपत् । इमं अभिग्रायकृपा । ता चाप्यो वसिष्ठ न श्रुत्यन्ति ।

'There was formerly a royal sage named Sudān, a disciple of Viśvā
 mitra. Somehow he became an object of Vasiṣṭha's hatred. Then Viśvā
 mitra, in order to protect his disciple reviled Vasiṣṭha with these stanzas.
 These are the imprecatory stanzas. The Vasiṣṭhas do not pay any attention
 (lit. listen) to them³ This corroborates Yāska's statement that there are
 stanzas which contain asseveration and imprecation only⁴

Durga's commentary is important for it repeats every word of Yāska
 thus the text of the *Nirukta* in toto could be reproduced from Durga's
 work alone. As none of the manuscripts collated by me is older than the
 fifteenth century Durga supplies therefore evidence of a very valuable
 character for the textual criticism of the *Nirukta*. The number of variants
 attributed by Durga to his predecessors and his frequent remarks that the
 text is corrupt and that the right reading is to be discovered—all such
 cases I have pointed out in my notes,—indicate that there has been no
 unbroken tradition with regard to the handing down of the text of the
Nirukta

Further there seems to have been some sort of revival of the study of
 the *Nirukta* in the neighbourhood of Jammu in Durga's time, for it seems
 difficult to imagine that in an isolated place like Jammu Durga sat down
 to write his commentary simply for the love of writing a commentary.
 It is more reasonable to suppose that Durga accomplished this task in order

¹ The *Nirukta*, iv 14

² Durga's Commentary on the N iv 14

³ Sāyana on RV III 53. Cf. Dīp Ind.

edition of the *Nirukta* vol. II, p. 416. Cf
 Muir *Sanskrit Texts*.

⁴ N vii 3.

to meet the demand for a good text, elucidation of obscure passages, and amplification of Yāska's arguments, a demand which a revival of the study of the *Nirukta* had called forth. The examination of the manuscript of Durga's commentary, mentioned above, leads one to the conclusion that Durga did not live to complete his work and that he himself wrote his commentary up to the end of the 11th chapter only. This is indicated by a comparison of colophons in the manuscript which, at the end of the 7th-12th chapters, numbered as 12-17 by Durga consecutively from the five chapters of the *Nighantu*, are as follows

- (1) At the end of the 7th chap. on f. 50 r. ॥ द्वादशोऽध्यायः ॥
- (2) „ „ 8th chap. on f. 70 v. ॥ इति निरुक्तवृत्तौ त्रयो . . . ध्यायः ॥
- (3) „ „ 9th chap. on f. 86 v. ॥ ऋज्वर्थाया निरु . . . समाप्तः ॥
- (4) „ „ 10th chap. on f. 1121. ॥ ऋज्व . . . पंचदशोऽध्यायः समाप्तः ॥
- (5) „ „ 11th chap. on f. 132 v. ॥ ऋज्वर्थायां निरुक्तवृत्तौ जंबूमा-
र्गात्रमनिवासिन आचार्यभगवद्गुर्गसिद्धन्तौ षोडशस्याध्यायस्य चतुर्थः पादः
समाप्तः ॥

A comparison of these five colophons shows that the first four do not contain any reference to Durga by name nor to his honorific titles, which fact implies that they were written by Durga himself, while that at the end of the 11th chapter was added by some disciple, who speaks of Durga as an *ācārya* and addresses him as *bhagavat*. Durga could not have appropriated these titles himself unless he was very vain. Another point in favour of the fifth colophon being written by a person other than Durga is that while the first four colophons say that such and such a chapter has come to an end, the fifth remarks that such a *pāda* of that chapter has come to an end. The colophon at the end of the 11th chapter is the final inscription and as such should have been placed at the end of the 12th chapter, where no such description is found, the colophon there, on f. 150 r, being ॥ सप्तदशस्य चतुर्थः पादः ॥ This leads one to the conclusion that Durga himself wrote his commentary up to the end of the 11th chapter, whose colophon was added by a disciple who also wrote the commentary on the 12th chapter, and faithfully refrained himself from adding the name of Durga in the colophon at the end of the 12th chapter. MS Mill 142, dated A D 1839, and described in the *Catalogues of Sanskrit Manuscripts in the Bodleian Library* by Keith,¹ also preserves the final inscription at the end of the 11th chapter, while on f. 123 v, at the end of the 12th chapter it simply says ॥ सप्तदशस्य चतुर्थः पादः ॥ It is also to be noticed that in this manuscript

as well, the word *adhyāya* only is used in the earlier colophons while *pāda* makes its appearance in those at the end of the 11th and the 12th chapters. Another point of minor importance may also be adduced in this connexion i.e. the manuscripts have the following *śloka* at the end of the 12th chapter

स्यमित्याये यथा कामी करोत्यंगविषेष्टितम् ।
सोसमस तथा कुदादयं गुणायकियाम् ॥

As Durgā is shown to be a hermit to ascribe these verses to him will be highly inappropriate

Durgā and the Parīkṣā

Both the published editions of Durgā's commentary regard the commentary on the portions of the 13th chapter as an integral part of Durgā's work. But the MS. Wilson 476¹ dated 1387 A.D., and MS. Mill 142¹ dated 1839 A.D., do not contain the commentary on the 13th chapter. In both these manuscripts the commentary is completed at the end of the 12th chapter and the MS. Mill 142, expressly say that the work is finished

॥ समाप्तो ग्रन्थः ॥

Moreover the 13th chapter was not added to the *Āṣṭakā* by Durgā's time as is proved by his remark in the introductory part of his commentary

अयं च तस्या आदगाध्यायी भाष्यविश्वर ।
तत्प्रेदमादिवाच्यम् । समाध्याय समाध्यात ॥

And this (the *Āṣṭakā*) is its (the *Āṅghanṣu*) amplified commentary consisting of twelve chapters whose first sentence is "a list has been handed down by tradition". Hence the commentary on the 13th chapter was written at a later period and attributed to Durgā by some disciple or follower of his.

Yāska's contributions to Etymology, Philology, and Semantics.

L. Date of Yāska.

History is the one weak point of Sanskrit literature being practically non-existent. Not a single systematic chronological record has survived and so complete is the lack of any data to guide us in this matter that the dates of even the most famous Indian authors like Pāṇini and Kālidāsa are still subject to controversy. Yāska's date cannot therefore be determined with absolute certainty. One can arrive at a relative date

¹ This evidence is, however, inadequate. To make the case plausible, it must be corroborated by the internal evidence i.e. the difference of style, treatment &c. With this

view I am now systematically examining and comparing the commentary on the twelfth with that of the preceding chapters. Later on I shall add the result of my examination.

only by bringing together the isolated pieces of information supplied by archaeological finds, literary references, and accidental mention of known historical or political events. This evidence, however, is not conclusive, and is differently interpreted by various oriental scholars. There is a great difference of opinion among them about the precise date of Yāska, but at the same time there is also the unanimity which sets down his lower limit as not later than 500 B C. As this limit has not been questioned so far (while his upper limit is carried as far as 700 B C), it may therefore be safely assumed that Yāska lived at least about a century earlier than Plato. Both Yāska and Plato sum up as it were the results of their predecessors in philological and etymological investigations in the *Nirukta* and the *Cratylus* respectively. Both stand pre-eminent with regard to their age, and have dominated the thought of succeeding generations in their respective countries. Yāska's work is important for the history of philology and etymology. And as the representative record of the researches of ancient Indians, it is of considerable interest for a comparative study of the Indian and Greek achievements in these two branches of knowledge in the earliest period of their history.

2 *Phonetic equipment of Yāska*

Before we proceed to examine, in detail, the principles laid down by Yāska for etymology, or his speculations in philology, it will be worth while to inquire whether Yāska was a properly qualified person to undertake the task, i.e. whether he possessed any knowledge of sound-laws, or, in other words, whether he received any phonetic training, and of what sort? As has already been pointed out, historical and biographical records about ancient India do not exist, or at least, if they existed, have not survived. Nothing definite is, therefore, known about the life of Yāska, nor about the period in which he lived, nor about the educational system which then prevailed. In the absence of such records it is therefore extremely difficult to ascertain the worth of his qualifications, or the extent of, and his familiarity with, sound-laws. Yet some indirect information can be pieced together by collecting a few isolated data capable of throwing some light on the subject. In the first place, Yāska is acquainted with a vast amount of Sanskrit literature. The numerous exemplary quotations occurring in the *Nirukta* conclusively show that he knew the Rg-veda, the Sāma-veda, the Atharva-veda, the Yajur-veda, and their *pada-pāthas*, the *Taittirīya Saṁhitā*, the *Maṭṭrāyaṇī Saṁhitā*, the *Kāthaka Saṁhitā*, the *Atareya Brāhmaṇa*, the *Gopatha Brāhmaṇa*, the *Kausītaki Brāhmaṇa*, the *Śatapatha Brāhmaṇa*, the *Prātisākhya*s,

and some of the *Upaniṣads*. The full list of all the works known to him is given in the Appendix. This shows that Yāska was a man of comprehensive knowledge and vast reading. Secondly he refers to and quotes the opinions of the various schools of thought which existed in his time i.e. the school of etymologists, the school of grammarians, the school of ritualists the school of legendists, the school of *śāidānax* (i.e. specialists, in primary causes). Further he discusses and criticizes the views of many authorities—his predecessors and contemporaries. The full list of these is also given in the Appendix. The mention of eminent scholars and schools of thought presupposes specialization in their respective departments of knowledge which implies some uniform system of training and a sufficiently high order of education extending over a long period. Otherwise it is difficult to conceive how these various schools could have come into existence at all. Thus it can be assumed without much doubt that Yāska had received some kind of training in one, or more than one of these schools. He discusses the doctrines of the schools other than his own and thus seems to have acquired a general familiarity with them to be able to do so. Thirdly he distinctly mentions the *prātisākhya*, i.e. phonetic treatises which record the researches made by ancient Indians in the physiologial and the acoustic aspects of Phonetics. These treatises themselves presuppose the existence of the *śāul-pāṭhas*, i.e. the word texts which give every word of the *samhitā* in its isolated state, i.e. free from the euphonic combinations, and analyse compounds into their component elements. Gradually by the time of Yāska, a strong phonetic feeling had come into existence as is evident from the scientific arrangement and classification of the Sanskrit alphabet. This shows that Yāska was furnished with some phonetic equipment such as the state of the scholarship of the time permitted him to acquire. This view is supported by the fact that Yāska is familiar with and recognizes the following phonetic phenomena (1) Syncope as in *वग्म* (they went) from the root *गम्* (to go) (2) Metathesis as in *क्षीक*, a drop from *पुक्ष* (to drop) *रुक्ष* (rope) from *यक्ष* (to emit) and *तर्क्ष* knife from *हक्ष* (to cut) and so on, (3) Anaptyxis as in *आक्ष* from the root *क्ष* (to throw) *द्वार* (door) from the root *वृ* (to cover) *भक्ष* from the root *धक्ष* (to fry) &c., (4) haplogy as in *तृच* = *tri + cha*, i.e. three stanzas.¹ He is also acquainted with assimilation and has noticed an example of *prākṛtization* in the Rg veda while explaining *तृक्ष* by *तृक्ष* (N v 24). For the detailed account of his observations on phonetic phenomena see Chapter II sections

¹ All these words are found in the *Nirukta* II 1 2. I have cited examples furnished by Yāska himself

1-2 From what has gone before, it may be concluded that Yāska was a man of extensive reading, that he had pursued a systematic course of study, and that he was furnished with some phonetic equipment. This conclusion is further supported by the fact that his explanations are pervaded with a rationalistic spirit and devoid of the mystifying or supernatural element, a characteristic of the ritualist and the *parvāyaka* school, cf e.g. Yāska's explanation of *Vṛtra*. He is altogether free from fanaticism, bigotry, and intolerance when he meets Kautsa's adverse criticism of what he believes to be the revealed hymns, but gives rational answers to the various points of objection. He is actuated by a scientific spirit even when he is dealing with gods. Thus, for instance, he classifies gods into various groups, i.e. the terrestrial, the atmospheric, and the celestial according to the sphere of their activity, and assigns definite functions to each. Yāska's classification of gods has nothing corresponding to it in the mythologies of other nations. Further, his treatment of synonyms and homonyms is also scientific. At first he attributes a particular meaning to a particular word, and then supports his assertion by quoting a passage, generally from the Vedic literature, in which that word is used in that particular sense. Whether or not one agrees with him in attributing particular meanings to particular words, it cannot be denied that his method is scientific and, notwithstanding his remote antiquity, surprisingly modern. This scientific spirit, so evident in the *Nirukta*, could be developed by a scientific training only. In the absence of any definite information, the preceding statement will, I think, give some indication as to Yāska's qualifications to undertake the task which he set before himself.

3 Importance of Etymology.

Taking both the East and the West together, Yāska is the first writer on etymology. He is also the first to treat it as a science by itself. According to the orthodox Indian tradition, the *Nirukta* has, for a long time, been recognized as a treatise which deals specially with etymology. But the claim of Yāska is not based on this recognition. He has enunciated his doctrines in the *Nirukta*. His remarks on the importance of etymology may sound very commonplace to us, but probably appeared to have the same profoundness of wisdom when they were first uttered about 2,500 years ago, as President Wilson's fourteen points for the modern political world. His arguments for etymology are summarized as follows.

(1) Etymology is essential for the proper understanding of the Vedic texts

(2) Etymology is the complement of grammar¹

(8) Etymology is necessary for the analysis of the *samhitā* into the *pada-pāṭha*, and of words into their component elements.

(4) Etymology has practical utility for it enables one to discover the primary deity of a stanza which bears the characteristic marks of more than one deity and thus helps to perform the sacrifice with perfection.

(5) Etymology is a science, and should be studied for its own sake for knowledge is commended, and ignorance is condemned (Chapter I sec. 15-17)

4 Principles of Etymology

Yāska's fundamental notion about language is that all words can be reduced to their primordial elements which he calls roots. With this idea he lays great emphasis on the point that as every word can be traced to an original root, one should never give up a word as undervivable. His first general principle is, One should give the etymological explanation of words whose accent and grammatical form are regular and are accompanied with a radical modification in the usual manner i.e. in accordance with the laws of phonology. One would hardly question the derivation of पच from पच् to cook or of पठ from पठ् to read or of बोध from बुच् to know or of भिद् from मिद् to break and so on. It should be observed that Yāska recognized the importance of accent and accords it a due place in his principle. It is obvious that the above-mentioned rule is limited in its scope, for only a comparatively small number of words can fulfil the conditions therein laid down. Yāska therefore strikes a note of warning and says that a disproportionate importance should not be attached to grammatical form, for the rules of grammar are not universal like laws of nature and have many exceptions, adding that one has also to take into consideration phonetic phenomena such as syncope, metathesis, haplology, anaptyxis, assimilation &c. His second principle is that in case the accent and grammatical form are not regular and are not accompanied with a radical modification, one should always take his stand on the meaning of the word and endeavour to derive it from some similarity of form or if there is no such similarity of form, even from the similarity of a single letter or syllable. Thus, according to Yāska, one should not be afraid to derive, *dois, dâ, dois dussâ, &c.* from *devoir* to owe or *इति* (sacrifice) from the root *यज* (to sacrifice), on account of the apparent dissimilarity of their form. Comparative philology furnishes the best examples to illustrate Yāska's remark that often there is hardly any resemblance between a word and its original source, i.e. its primitive

¹ The above cited address was published in the N. L. 18

and derivative forms Cf. IE **penque*, Skt. *pañca*, Zend *pañca*, Gk *πέντε*, Lat *quinque*, Lith *penkè*, Goth *finf*, Germ. *funf*, OE *fif*, Eng *five* Again, French *larme* and English *tear* have only *r* in common, both being otherwise quite different from their original source **dal̥eru*, which assumed an Anglo-Saxon form *tear*, and a primitive Lat *lacru* The Eng *ewe* and Lat *ovis* have nothing in common, and each has exclusively preserved some parts of their original **ows* Eng *four*, Germ *vier*, have only *r* in common with Gk *τέτταρες* Eng *quick* (orig 'alive') has only *q* in common with Gk *βίος* (life) Eng *set*, and Gk *hed* (*ἔδρα*, 'seat') have nothing in common, and each has preserved one exclusive part of the original **sed* Again, cf. IE **ghans*, Skt *hamsa*, Gk *χήν*, Lat *anser* (for *hanser*), Germ *Gans*, OE *gôs*, Eng *goose*

But the application of this rule by an incompetent person gives rise to grotesque results, many such cases are supplied by the *Nirukta*, e g Śākatāyana's derivation of *Sat-ya*, the *ya* of which he formed from the causal of *ṛ*, and *Sat* from *as*, 'to be' Yāska foresaw the danger of the misuse of his principle So after laying down his rule, he adds a note of warning He urges that single words isolated from their context should not be thus derived, for without a knowledge of the context, it is often difficult to know the precise meaning of a word He recommends that derivations should not be explained for a person not acquainted, or not well acquainted, with grammar, and not for one who has not studied etymology as a pupil He says, 'One should indeed explain derivations for one's own pupil who has been in residence studying etymology or for one who is capable of understanding, for the intelligent and for the diligent' N 11 3

The third principle of etymology laid down by Yāska is that one should derive words in accordance with their meanings 'If their meanings are the same, their etymologies should be the same, if the meanings are different, the etymologies should also be different' (N 11 7)

'This principle is on the whole sound, for in every language there occurs the phenomenon that words of different origin often assume the same form For instance

Skt <i>Akta</i>	derived from the root <i>aj</i>	means 'driven'
"	" " " "	<i>añj</i> " 'besmeared'
<i>Aja</i>	" " " "	<i>aj</i> " 'driver'
" = <i>a-ja</i>	" " " "	<i>jan</i> " 'not born'
<i>Anista</i>	= <i>an-ista</i> from \sqrt{is}	means 'unwished'
,	= <i>an-iṣṭa</i> " \sqrt{yaj}	" 'not sacrificed'
<i>Anudāra</i>	= <i>an-udāra</i>	means 'a niggardly man'

- Skt *Anuddra* = *anu-dāra* means followed by a wife
 = a *parana* " without air
Aprana = *apa rina* " a grove
 " = a *uśna* " not dressed
Arastu = *ara-sna* " resting place

- Engl *h Abode* From *abide* meaning delay or dwelling place
Abode OE. *abod-an* connected with the primitive verb *leodan*
 meaning procreation of *fore-ode*
Abound OFr. *abunder alunder labunder* Lat. *abundare* meaning
 to be plentiful
 " = *a-bound* meaning to get limits to
Admiral OFr. *amiral* derived from the Arabic *amir-al* latinized in
 various ways and a. imitated according to popular forms
 meaning a naval officer
 " A ly form of *admirable* OFr. *amiralle* Lat. *admirabilis-em*
 meaning exciting admiration
Adust Lat. *adustus* Fr. *aduste*, meaning scorched
 " = *adus* meaning in a dusty condition
Aught OE. *ditt* OHG *thit* Goth. *austa* meaning possession
 " OE. *ū dāwist* OHG *conrit* *swarit* &c ME. *dit* *cytt*
 meaning anything whatever
Bay OFr. *baie* Lat. *bai* meaning a small fruit a berry
 " Fr. *baie* Lat. *baia* meaning an indentation of sea into land
 or of land into the sea
 " OFr. *bai*; Lat. type *badat* meaning the division of a barn
 OFr. *bay* It. *baia* Lat. *badare* to open the mouth meaning
 larking or laving
 " Cf. ON *bágr* *bágr* to put back meaning an embankment
 or dam
 " Short form of *bay-anter* meaning the second branch of a
 stag's horn
 " Fr. *bai* Lat. *badius* meaning a reddish brown colour
Beak Fr. *bec* It. *becco* Sp. *bico* Late Lat. *beccus* meaning a bird's bill
 " A justice of the peace
 " A variant of *beck* to warn
Bear OE. *beru* OHG *bero* Mod G *bär*, cf. ON *björn* Lat.
ferus meaning an animal
 " OE. *byre* cf. Goth. *barweins* meaning barley
 " OE. and OHG *ber-an*, ON *ber-a* Goth. *bur-an*, Lat. *fer*
 Gk. *phar* Skt. *bhar* meaning to carry

English *Dole* derived from French *deuil* means 'grief'

„ related to Teut *deal*, Ger *Teil* means 'portion'

Fame Fr *fame*, Lat *fāma* (report), Gk *φήμη*, meaning 'public report'

„ Fr *fam*, Lat *fames*, cf OFr *afamer*, meaning 'want of food, hunger'

„ Obsolete form of *foam*

Fast OE *fæstan*, OHG *fastēn*, ON *fastu*, Goth *fastan*, meaning 'to abstain from food'

„ ME *fest*, ON *fest-r*, meaning 'a rope'

„ Fr *faste*, Lat *fastus*, meaning 'arrogance'

Fold OE *folde*, OLG *folda*, ON *fold*, related to **felpu*, 'field', meaning 'ground'

„ OE *fealdon*, OHG *faldan*, ON *falda*, Goth *falpan*, OTeut **falpan*, cf Lith *pleta*, Gk. *δί-παλτος*, meaning 'to arrange one thing over another'

„ OE *falcod*, Mod LG *falt*, meaning 'an enclosure for domestic animals'

„ ME *fald*, OHG *falt*, ON **fald-r*, meaning 'a bend or ply'

Hound OE *hund*, OHG *hunt* (d-), Goth *hunds*, ON *hundr*, Gk *κύων*, *κυν*, Skt *śvan*, meaning 'dog'

„ ME *hūn*, ON *húnn*, meaning 'a projection'

Seal OE *sīol*, OHG *selah*, ON *sel-r*, meaning 'an animal'

„ OFr *seel*, It *suggello*, Lat *sigillum*, meaning 'a device'

Sound Derived from Fr *son*, Lat *sonus*, means 'noise'

„ OE *sund*, means 'strong'

„ Fr *sonder*, Lat *subundare*, means 'testing depths'

French *Air* Gk *ἀήρ*, Lat *āer-em*, Sp *aire*, meaning 'the gaseous substance which envelopes the earth'

„ OFr *aire*, meaning 'disposition'

„ It *aria*, meaning 'melody'

Champs Lat *campus*, It *campo*, Sp *campo*, meaning 'field'

„ OFr *cant*, meaning 'side'

Chère Feminine of *cher*, 'dear'

„ Gk *χαρά*, 'face'

Cousin, -e Lat *consobrinus*, It *cugino, -a*, Sp *sobrinno, -a*, Ptg *sobrinho, -a*, meaning 'a relative'

„ Lat *culicinus*, meaning 'an insect'

Devant Preposition meaning 'before'

„ Pi participle of *devoir*, 'to owe'

Feu Lat *focus*, It *fuoco*, Sp *fuego*, Ptg *fogo*, OFr *fou*, meaning 'fire'

French Feu Derived by Estienne and Scheler from Lat. *fuus* > *feut* > *feu* by Ménage from Lat. *felix* > *felicitas* > *felce* > *feu*, by Latré from OFr *fuhu* > *feū* connecting with Lat. *fututus* meaning dead

Fier Lat. *fidare* for (*fidere*) It. *fidare* Sp. and Ptg *fiar* meaning to put confidence

Lat. *ferus* It. and Sp. *fiero*, Ptg *fero*, meaning proud

Firme Lat. *firmus* ME. *ferme*, meaning firm cf. Skt. *√dhr*

" Med. Lat. *firma* meaning, a farm

Franc Lat. *francus* It. *franco*, Sp and Ptg *franco* meaning free

" Meaning a French coin

Geste Lat. *gestus*, meaning gesture

" Lat. *gesta* It. *gesta* meaning heroic deed, poetry cf. *chanson de geste*.

Louer derived from Lat. *locare* means to let

" " " *laudare* means to praise

German acht OHG *ahto* MHG *achte* Goth. *ahtau* OE. *eahtha* derived from an IE. root cf. Skt. *aṣṭau* Gk. *oktō* Lat. *octo* Lath. *astūni* meaning eight

" OHG *ahita* MHG *ahite* OE *ahit* meaning proscription

Ball From *bellēn* meaning barking

" MHG *bal bulles* cognate with OHG *ballo* MHG *balle* ME. *bal balle* OTent. **ballōn* **ballōn* cf. Lat. *foli* is, something inflated Fr *balle*, meaning a ball to play with

" Fr *bal* It. *ballo* Fr *baler* or *baller* Lat. *ballare* Gk. *βαλλίζω* meaning a dance

Bauer OHG *bār* MHG *bār* LG *buur*, ON *bur* OE. *bur* dwelling cf. neighbour OE. *neah-gebur* and *nach-bar* E. *bover*, OTent. **buro(m)* from Tent. *√bē* IE. *√bhu* cf. Skt. *bhū* (*bhūmī* earth) Gk. *φω* Lat. *fur* (*futurus*) meaning bird-cage

" OHG *būtrū* MHG *būwære* cf. *Erbauer Ackerbauer* from the *√bauen*, to cultivate Du. *bouwen* MHG., MDu *būwen* meaning a peasant

Bulla MLG *bulle* MDu. *bulle* Du *bul*, *bol* ON *bole*, *bol* ME. *bole* (*boole*) cf. ME. *bule*, *bulle* and E. *bull*, *bullock* meaning a buffalo

MHG *bulle* OE. *bulle* E. *bull* Fr *bulle*, derived from Lat. *bulia* meaning a papal mandate

German *Geiseln* Pl of *geisel*, OHG *gīsal*, MHG *gīsel*, OE *gīsel*, meaning 'hostages'

„ A form of *geiseln*, MHG *geiseln*, meaning 'to whip'

Kehren OHG *kēran*, MHG *kēren*, meaning 'to sweep'

„ OHG *kēran*, MHG *kern*, meaning 'to turn'

Kiefer OHG *kienforha*, MHG *kienboum* and the corresponding word to OHG **kienforhe*, cf *Kien* and *Föhre*, meaning 'Scotch fir, pine tree'

„ MHG *kiver*, *krvel*, *krvele*, OSaxon *kāflos*, OE *ceāfl*, meaning 'jaw'

Kiel OHG *kiol*, *chiol*, MLG *kēl*, *kīl*, MHG *kiel*, OE *cēol*, OS *kiol*, meaning 'keel'

„ MHG *kīl*, LG *quiele*, E *quill*, meaning 'a piece of reed or feather of a bird'

Laden OHG *hladan*, MHG *laden*, OS *hladan*, OE *hladan* Goth (af)*halpan*, E *lade*, meaning 'to load'

„ OHG *ladōn*, MHG *laden*, Goth *laþon*, OE *laðian*, meaning 'shop'

Mandel MLG MDu *mande*, OE *mand*, *mōnd*, E *maund*, meaning 'to count by fifteen'

„ OHG *mandala*, MHG *mandel*, OFr *almande*, also *amande*, *amandre*, cf Sp *almendra*, It *mandorla*, *mandola*, meaning 'almond'

Mark OHG *marka*, MHG *marke*, OS *marka*, OE *mearc*, meaning 'boundary'

„ MHG *mark*, MDu *marc*, ON *mǫrk*, OE *marc*, Med Lat *marca*, *marcus*, Fl. *marc*, It *marco*, *marca*, meaning 'a coin'

„ OHG *marg*, *marag*, MHG *marc*, *marg*, OS *marg*, OE *meaz*, *meurh*, MDu *march*, *marg*, Mod Du *meig*, OTeut **mazgo*, cf AV *mazga*, Skt *majjan*, meaning 'the soft fatty substance of bones'

Reis OHG *hrus*, MHG *rīs*, ON *hrís*, MDu Du *rijs*, OF *hrís*, meaning 'twigs or small branches'

„ MHG *rīs*, MLG *rus*, ME *rys*, OFr *ris*, It *riso*, Lat **orizum*, Gk *ὄρυζα*, cf Skt *vrīhi*, meaning 'rice'

Hindi *kāma* derived from Skt *kr* means 'work'

„ „ „ „ *kam* „ 'love'

Examples might be multiplied. It is clear that such words can be satisfactorily derived only with reference to their meaning, for being derivable

from more than one original source they are liable to be connected with the wrong root unless the derivation is based on the meaning. Yāska's rule is therefore sound. But in criticism of Yāska's rule, it may be remarked that words having the same origin, come to acquire different meanings. For instance Lat. *cup* (*cupido*) to desire and Skt. *kup* to be angry have the same common origin. Again, cf. IE. *klutós*, Skt. *brutás*, Gk. *κλυτός*, Lat. (*in*) *clutus* OE. *hlūd* Eng. *loud*. Yāska did not know any other language besides Sanskrit, his horizon was therefore necessarily limited, yet his familiarity with the two phases of the Sanskrit language, i. e. the Vedic and the classical, which is historically the development of the former and which in their relation to each other bear a close correspondence to that of the Ionic and the Attic tongues placed him on a better working ground than those who were not fully conscious of such historical development. There is no passage in the *Cratylus* for instance, showing that Plato realized that the Attic was historically the outgrowth of the Ionic language. On the contrary the following passage indicates that he was not aware of any such development.

5 *Plato on Etymology*

Soc. Yes, my dear friend but then you know that the original names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony and twisting and bedizening them in all sorts of ways. And the additions are often such that at last no human being can possibly make out the original meaning of the word.¹ Again Plato does not recognize that etymology has any scientific or even systematic basis. He does not seem to realize that derivation of words should be governed by some general rules. In addition to the above, I quote the following passage in support of my statement

Soc. Now attend to me and first, remember that we often put in and pull out letters in words and give names as we please and change the accents.² Evidently he did not attach much importance to accent. The only principle which can hardly be so called is contained in the following passage

Soc. And whether the syllables of the name are the same or not the same makes no difference, providing the meaning is retained, nor does the addition or subtraction of a letter make any difference so long

¹ Jowett *Dialogues of Plato* (3rd ed.), vol. I, p. 353.

² *Ibid.* p. 341.

as the essence of the thing remains in possession of the name and appears in it'¹

These three passages from the *Cratylus* indicate that Plato looked upon etymology as a compendium of individual conjecture which would justify Voltaire's famous satire that, 'Etymology is a science in which vowels count for nothing and consonants for very little', and Max Muller's well-known epigram that, 'a sound etymology has nothing to do with sound'. The fundamental difference between Yāska and Plato is that the former distinguished roots from affixes and suffixes, i.e. the radical from the formative element, and hence was able to formulate general principles for analysing words into their constituent parts, the latter did not realize this distinction and consequently made conjecture the basis of etymology. It may be remarked, however, that Sanskrit is generally acknowledged to be more perspicuous than Greek, it was easier therefore to see this distinction in Sanskrit than it was in Greek, and besides Yāska had the advantage of inheriting this knowledge from a long line of predecessors who had made this discovery at a very early period. But Yāska's greatness, even if every one of his etymological explanations is proved to be wrong—as many are manifestly so,—lies in the fact that he is the first to claim a scientific foundation, and also the first to formulate general principles for etymology.

6 *Philological speculations of Yāska*

In two aphoristic rules, Yāska enunciates his view as to why articulate speech is given preference to other modes of expression, such as gestures, movements of hands and body, &c. He says, 'words are used to designate objects with regard to everyday affairs in the world, on account of their comprehensiveness and minuteness'². Durga, the commentator of Yāska, explains the term 'comprehensiveness', with regard to the psychological process involved in the apprehension of meaning through the instrumentality of the spoken word. He says that there are two phases of consciousness in the human mind, i.e. (1) the manifest, and (2) the unmanifest. When a person desires to express the manifest consciousness, his effort results in the exhalation of breath which modified in the various speech-organs produces the word. The word again pervades the unmanifest consciousness of the hearer, makes it manifest, and thus the meaning is apprehended³. Using philological terminology, we may express the same thing by saying that there are permanent word-records in the sub-conscious strata of the human

¹ Jowett, *Dialogues of Plato* (3rd ed.), vol. 1, p. 335

² The *Nirukta*, 1. 2

³ Durga on N. 1. 2

mind. These word-representations are brought from the sub-conscious to the conscious state by articulated speech. It may be objected that whatever the psychological process may be, the most important use of the word is to express and convey the meaning to somebody else and this purpose can equally be accomplished by other methods, such as gestures, movements of hands, face and eyes. As if Yāka had anticipated this objection, he adds the term *mantricheṣu* in his *ajhosaṁ*. Durgā has the following comment. The movement of hand and the winking of the eyes, &c. are also comprehensive, they will express the meaning and in this manner we will be saved the trouble of a voluminous grammar and the bulky Vedic literature. True, gesture, &c., are comprehensive but they are not minute, i.e. they involve greater effort in production and are always indefinite. Even hearing Durgā's elaborate explanation of comprehensiveness Yāka's *ajhosaṁ* can mean only that words are used in the everyday affairs of the world because they are capable of giving expression to every kind of meaning with their numerous shades of difference and are produced with comparatively less exertion. There seems to be no doubt that at the time of writing the above-mentioned *ajhosaṁ* Yāka had in his mind the alternative method of expression by means of gestures, &c. And his argument that words are preferred to gestures on account of the economy of effort has a strikingly modern note.

Origin of Language

Yāka is a follower of the school of etymologists whose fundamental doctrine is that all words are derived from original roots.¹ Gārgya and the followers of the school of grammarians do not agree with him.² There is also a short discussion about *onomatopoeia*.³ Aupamanyava maintains that there is no such thing as onomatopoeia but Yāka holds that there are some words which are formed by the mere imitation of sounds of nature, mostly the names of birds such as crow, partridge, &c. but which can be derived otherwise also. It is surprising that in this connexion he does not mention the word cuckoo. Besides the names of birds, he thinks that the following words are similarly formed. *Atara*⁴ a gambler, *dandubha*⁵ a drum, *cūḍa* *kriṣṭi*⁶. It makes a *cūḍa* sound. *kyka*⁷ the former part of *kykardka* a cock. According to Yāka, onomatopoeia does not play any important part in the foundation of language. He discards

¹ *Yāka* I. 1.

² *Loc. cit.*

³ *Loc. cit.* III. 18.

⁴ *Itol.* v. 22.

⁵ *Itol.* ix. 12.

Itol. ix. 11.

⁷ *Itol.* xii. 15.

therefore the so-called Bow-wow theory¹ As Yāska reduces all words to primordial roots, he may therefore be regarded as an adherent of the root-theory

This again affords a point of difference from the *Cratylus*, where Plato, in attempting to trace the origin of the sounds of the alphabet to the sounds of nature, considers onomatopoeia to be the most important factor in the formation of language As an objection to his theory, it may be remarked that the objects with which men in primitive society are most familiar would be things like 'cave', 'pit', 'tree', &c, and the naming of these objects precludes all imitation of natural sounds Words like 'digger', 'weaver', &c, would represent a higher stage of civilization²

8 *Parts of Speech*

Yāska says that there are four parts of speech noun and verb, preposition and particle³ At first sight, it seems inexplicable that an ancient author like Yāska should mention preposition as a part of speech and should ignore adverbs which historically can be shown to have been evolved at an earlier stage of the linguistic development than the former The difficulty, however, disappears when it is remembered that prepositions in Sanskrit are seldom used to express case relations, but mostly serve as adverbial prepositions With Yāska's division of speech into four parts may be compared the remarks of Dionysius of Halicarnassus, who attributes a similar classification to Aristotle

'Composition is a certain arrangement of the parts of speech

These were reckoned as three only by Theodectes and Aristotle and the philosophers of those times, who regarded nouns, verbs, and connectives as the primary parts of speech Their successors, particularly the leaders of the Stoic school, raised the number to four, separating the article from the connectives'⁴ According to Aristotle, 'Diction viewed as a whole is made up of the following parts the letter (or the ultimate element), the syllable, the conjunction, the article, the noun, the verb, the case, and the speech'⁵

9 *Aristotle's definition of Noun and Verb*

Yāska defines the noun and the verb as follows 'A verb has *becoming* as its fundamental notion, a noun has *being* as its fundamental notion But where both (i.e. *becoming* and *being*) are dominated by *becoming* as in a verbal noun), a *becoming* arising from a former

¹ Max Muller, *Science of Language*, vol 1, pp 407-17

² See also Max Muller, *loc cit*

³ *Nirukta*, I. 1

⁴ *Literary Composition*, ch III, Roberts's ed., p 71

⁵ *Poetics*, 20 1456 b, Bywater's ed., p 57

to a later state is denoted by a verb as he goes he cooks &c., while the embodiment of the whole process beginning with the original and ending with the final conception which has assumed the character of *being* is denoted by a noun, as going cooking &c.¹ Further *becoming* has six modifications (1) genesis, (2) existence (3) alteration, (4) growth (5) decay and (6) destruction.² With these may be compared Aristotle's definitions of noun and verb. A noun or name is a composite significant sound not involving the idea of time with parts which have no significance by themselves in it. A verb is a composite significant sound involving the idea of time with parts which have no significance by themselves in it. Whereas the word man or white does not imply when walks and has walked involve in addition to the idea of walking that of time present or time past.³

In his definition of a verb Aristotle lays great emphasis on the idea of time but ignores the idea of action involved in it. his definition is therefore incomplete and states the element of lesser importance only for of the two ideas of action and time the former is of primary and the latter of secondary significance. Yaska has hit on the right word i.e. *becoming* which expresses both the notion of action and time as well. Aristotle's definition of a noun is a negative one. He explains what it does not involve but not what it positively does involve. Yaska, on the other hand gives a positive definition setting forth *being* to be the fundamental notion of a noun. Further he also defines a verbal noun, which is ignored by Aristotle.

Yaska explains prepositions as words which bring into prominence the subordinate meaning of nouns and verbs. He then subjoins a list of twenty prepositions assigning to each its appropriate meaning. Proceeding further he divides particles into three groups, (1) comparatives, (2) conjunctives and (3) expletives. He defines these terms, giving a list of the particles of each group explaining their meanings and illustrating their uses by suitable quotations from Vedic literature. They are treated in detail in the first chapter of the *Nirukta* (see 3-9).

Yaska observes the dialectical differences in the spoken language of his time. Thus he points out certain characteristics of the speech of the Aryans and the Hāmbojas the people of the East and the people of the North.⁴ He acknowledges the relation of the classical to the Vedic Sanskrit. Thus he remarks that their vocabulary is identical⁵ that their use of prepositions and particles with occasional exceptions is similar⁶

¹ *Nirukta* I, 1.

² *Nirukta*, II, 2.

³ *Op. cit.* I, 2.

⁴ *Op. cit.* I, 16.

⁵ *Poetics*, 20, 1456b, 10 Bywater's ed., p. 53.

⁶ *Op. cit.* I, 3-9.

He seems to be conscious of the historical connexion of the two languages when he says that the words of the one are derived from the roots of the other¹ He knows that it is not nouns only, but also verbs, which have synonyms 'So many verbs have the same meaning So many are the synonym of a noun (lit being)'² He explains homonym as a word which has more than one meaning³ He also notices certain idiomatic expressions, whose order is immutably fixed as 'Indra and Agni', 'father and son', but not 'Agni and Indra', 'son and father'⁴

Semantics

How names are given

The epoch of Yāska was an age of remarkable literary activity There seems to be a general striving after the search of truth in all the departments of human knowledge. On the philosophic side, it marks the beginning of the Upanisadic period which preached monotheism of an exalted type, and gave expression to some of the sublimest thoughts ever recorded in the history of mankind On the religious side, it was the harbinger of the Buddha who was soon to carry out a campaign of vigorous protestantism against the then prevailing ritualistic practices. Even in the matter of style, it is the period of transition which ushered in the era of the aphorism (*sūtra*) As shown above, the age was busy with grammatical and philological speculations, nor was semantics ignored In the first chapter of the *Nirukta* (see 12-14), Yāska discusses the question, how names are given The most important arguments are set forth in the form of questions and answers A critic is introduced who raises the various points of objection, each of which is duly answered by the author It is a dialogue consisting of two monologues which are put in the mouths of the critic and the author in succession The arguments are as follows (1) Every being who performs a particular action should be called by the same name, e g every one who runs on the road should be called *aśva* (runner), and not the horse alone, everything that pricks, as a needle or spear for instance, should be called *tiṇa* (pricker) and not a blade of grass alone (2) Every being should be given as many names as the actions with which that particular being is associated, e g a pillar should be called not *sthūnā* (i e which stands upright) only, but also *darā śayā* (i e which rests in a hole), and also *saṅjanī* (i e which is joined with the beams) (3) Only such words should be used in giving names as are regularly derived from roots according to the rules of grammar, so that

¹ *Nirukta*, ii 2.

² *Op cit* i 20

³ *Op cit* iv 1

⁴ *Op cit* i 16

the meaning of the object which they denote, should be quite clear and free from doubt, e.g. *puruṣa* (man) should be *puruṣaya* (i.e. city-dweller) *aśva* (horse) = *aśva* (i.e. runner) *trna* (grass) = *tardana* (pricker) and so on. (4) If the name of an object is to be determined by its actions, the being precedes the action (e.g. the horse comes into existence before it actually runs) the designation of a being which is earlier from an action which is subsequent to it is not tenable (perhaps for the reason that it will leave the being nameless during the interval). (5) People indulge in sophistry in explaining names, as for instance, when it is said that earth (*prthivī*) is so called on account of its being broad (*prathī*) they do not consider as to who made it broad and on what basis

Rejoinder

(1) We find that of the beings who perform a particular action all do not get the same name but only a few e.g. every one who cuts wood is not called *takṣaka* but the carpenter alone is so called it is the ascetic only who is called *para-vṛjaka* (i.e. a wanderer) and not every one who wanders it is only the sap of the sugar-cane that is called *jṣṭana* (i.e. enlivening) and not everything that enlivens it is only the planet Mars that is called *bhūmija* (i.e. earth born) and not everything that is born from the earth and so on. He seems to imply that there is a law of specialisation by which a particular name comes to be exclusively associated with a particular object.

(2) He means to say that in spite of their manifold activities, objects take their name from one particular action, which is the most important and the most special to them e.g. a carpenter performs many actions, yet he is called *takṣaka* (i.e. a cutter of wood) because the shaping of things by cutting wood is his most important function and can be specially associated with him. Durga has the following comment on it

तत्रापि पञ्चसि पयमपि पञ्चाम तत्र च धियतधित्युच्यते । अन्यथातपि न तथेत्युच्यते । आह कोऽत्र हेतुरिति । शुश्रूषोऽन्वेयं पुच्छं तमेवोपासमस्य न मयि नियम उक्त इति । अथ च तत्रया समानमीदृशानां कथिदेवाज्ज्ञेयं संयुज्यते कथितम् । स्वभावतो हि शब्दानां क्रियावत्त्वेऽपि सति कथिदेव क्रियामङ्गीकृत्यावस्थिति र्भवतीति । अथवा क्रियातिशयकृतो नियम आत् । यो हि यदतिशयेन करोति तस्या नैकक्रियावत्त्वेऽपि सति तदेतत् एव नामधेयप्रतिशब्दो भवतीत्यर्थं समाधिः । अथवा न ब्रूमो यो यच्च यदा च तच्चति स एव तथेति । किं तर्हि यो यदा यच्च तच्च भवति स एव तथेति पञ्चामोऽनैकक्रियायुक्तानामधिकक्रियाकारितो नामधेयप्रतिशब्दो भवति

. . . तत्र यदुक्तमेकस्यानेकक्रियायोगादनेकनामता प्रसज्येतेति । एतदयुक्तम् । यदि चोक्तमनेकेषामेकनामतैकस्य चानेकनामता प्राप्नोति ततश्च व्यवहारप्रसिद्धिरिति । नहि तदुभयमस्ति । अनेकेषामेकक्रियायोगेऽपि हि सत्येकस्य चानेकक्रियायोगेऽपि हि सति व्यवस्थित एव शब्दनियमः स्वभावत एव लोके ।

‘Thou seest, my friend, and we also see, that one man who cuts wood is called ‘carpenter’, while another who does the same is not so called. You may well ask the reason. Listen, go and ask the world, quarrel with the world if you like, for it is not I who made this law. But this is what we find of those who do the same work, some are named in accordance with that activity, others not. You may say that because one object is named in accordance with that activity, therefore others doing the same thing should be similarly named. Although all nouns are derived from verbs, the choice of names with reference to a particular action is made by nature (*svabhāvatah*), or it may be that the choice is made by the law of special action. A man who performs one particular action more specially, whatever other actions he may perform, will obtain his name from that particular action. This is a settled rule. For we do not call the man, who cuts wood now and then, by the name of carpenter, but him we call carpenter who cuts wood at any time, or in any place and always. This is an instance of a name, the choice of which is made by special action and this name may be freely given to others who perform the same action specially. And if sometimes, or somewhere, some other action is still more special to them, they will obtain their names in accordance with that action only.

We see that persons who perform many actions, obtain their names from one particular action. A carpenter performs many other actions, but he is not called after those activities. If it be said, that many persons who perform the same action, should have a common name, and one person who performs many actions, should have as many names, all that we can say is, that it is contrary to the practice of the world. *Neither is the case.* Whether many persons perform a particular action, or a single person many actions, the law about the names is that the choice is made by natural selection’¹

With this may be compared the remarks of Bréal.

‘One conclusion is to be drawn from all that has gone before. It is an undoubted fact that Language designates things in an incomplete and

¹ Cf. Max Müller’s translation of some parts of the above-quoted passage (*ibid*, p. 167)

inaccurate manner. *Incomplete* since we have not exhausted all that can be said of the sun when we have declared it to be shining, or of the horse when we say that it trots. *Inaccurate* since we cannot say of the sun that it shines when it has set, or of the horse that it trots when it is at rest, or when wounded or dead.

Substantives are signs attached to things. They contain exactly that amount of truth which can be contained by a name, an amount which is of necessity small in proportion to the reality of the object. It will be impossible for language to introduce into the word all the ideas which this entity or object awakens in the mind. Language is therefore compelled to choose.¹

(3) Many words whose grammatical form is quite regular are used to denote names of objects such as *crutata* (चरुतर) *jāṣṛāṭi* (जाम्बवती), *dura homi* (दुराहोमि) (one who sacrifices with a ladle) &c.

(4) We find that many objects get names which are based on subsequent action. e.g. the wood pecker.

(5) If *pythari* (earth) is derived from \sqrt{p} *ruth* (to be broad) there is no sophistry at all. It is not necessary to consider as to who made it broad and on what basis for it is broad to the eye.

Thus the question is discussed in the *Arukta*. The same question is discussed at length in the *Cratylus* also wherein Plato propounds three theories and makes the three characters in the dialogue their exponents. Hermogenes holds that names are conventional arbitrarily given and altered at will. Its antithesis is represented by Cratylus who maintains that they are natural. Socrates takes an intermediate position and admits that names are natural and at the same time have an element of convention as well.²

1. Early anti Vedic Scepticism.

In the fifteenth section of the first chapter of the *Arukta* a critic is introduced in the person of Kautsa who not only questions the authority of the Vedas, but actually maintains that the Vedic stanzas are meaningless, adducing several arguments in support of his assertion. From the twentieth section of the same chapter it is evident that Yaska believes the Vedic hymns to be revealed having been handed down from generation to generation by oral tradition and requiring to be studied with great care the purpose of his own work being to facilitate this study. As the

¹ *Semantics*, ch. xviii, Eng. trans. by Onst pp. 171-172.

² Cf. Jowett, *Dialogues of Plato* (3rd ed.), vol. I, pp. 327-8, 338-360, 378.

Nirukta is one of the six auxiliary treatises of the Veda, it is rather difficult to say with what object Yāska presented and tried to controvert the view of his opponents, for it is inconceivable that the learned theologians would reproduce, in their orthodox books, a controversy which challenges the most fundamental beliefs of their religion. The reproduction of the Kautsa controversy indicates on the one hand, that not only Yāska was endowed with a rationalistic spirit, and was free from bigoted fanaticism, but also that it was possible to carry on such discussions with tolerance at that period of remote antiquity, and implies on the other, that Kautsa was an eminent scholar, or some great personality, or the exponent of some philosophic system, whose thought could not be ignored. Some, however, think that Yāska has invented Kautsa as a convenient method of giving expression to Vedic Scepticism. This view is conjectural, and is not supported by any evidence. Yāska uses the terms *eke*, and *ekam*, *aparam*, &c when he wants to refer to something in general, and he could have very well employed the same terms with regard to the above-mentioned controversy, had it not been associated with a particular individual, i.e. Kautsa. There is no ground to doubt the historical existence of the authorities whose opinions are quoted, or referred to, or to whom particular statements are attributed, by Yāska. And unless the contrary can be proved, it may be assumed that Kautsa was an historical entity. It may also be taken for granted that he was the leader of a movement, which may be described as something akin to materialistic rationalism, and which was the result of a remarkable literary activity, a characteristic of the epoch of Yāska, as pointed out elsewhere. But Kautsa was by no means the originator of such a movement, the beginning of which can be traced to an earlier period. Its origin is probably to be sought in sectarianism. For a considerable time, the *Atharva-veda* was not recognized as divine revelation. For the followers of the *Atharva-veda*, it was therefore necessary to demonstrate the superiority of their own Veda to the RV, the SV, and the VS. Perhaps the most effective means, employed for the achievement of this object, was to invent legends and allegorical stories, in which all the four Vedas are introduced, and in which a certain task is proposed for them. The RV, the SV, and the VS are invariably shown to be incompetent in its performance, and it is given up as too difficult by the three Vedas in succession, being finally accomplished by the AV, whose superiority over the other three Vedas is thus implicitly expressed. I quote the following two stories from the Gopatha Brāhmaṇa in support of my statement.

ताच्चागम्यवाच । अथः शम्येतेति । तथेति । तमुवेद एत्योवाचाहमथ शमेयमिति ।

तस्या अविषज्ञाय महस्य सख्ये । स एतां प्राचीं दिशं मेधे । स होवाचागान्तो न्ययमथ इति । तं यजुर्वेद एवोवाचाहमथं शमेयमिति । तस्या अविषज्ञाय महस्य सख्ये । सा एतां प्रतीची दिशं मेधे । स होवाचागान्तो न्ययमथ इति । तं सामवेद एवोवाचाहमथं शमेयमिति । केन नु त्वं शमिष्यसीति । रयन्तरं नाम मे सामाधोरं चाकूरं च तेनाद्यमभिपूयते । तस्या अथ विषज्ञाय तदेव महस्य सख्ये । स एतामुदीची दिशं मेधे । स होवाचागान्तो न्ययमथ इति ।

Speech said to them "tame the horse" "Be it so" replied they Having approached him, the RV said "I shall tame the horse" When he set about (accomplishing it) a great terror seized him He turned her in the eastern direction. He declared, "this horse is wild indeed" The VS. approached him and said "I shall tame the horse" When he set about (accomplishing it) a great terror seized him. He turned her in the western direction. He declared "this horse is wild indeed" The SV approached him and said "I shall tame the horse" "How indeed wilt thou tame the horse?" "Rathantaram is the name of my song of praise which is neither terrific, nor harsh. With that the horse is praised" But when he set about (accomplishing it) the same great terror seized him. He turned her in the northern direction He declared, "the horse is indeed still wild" ¹

After these futile attempts, they are advised to seek *Ātharvanā* the tamer They approach him and request him to tame the horse. He prepares the water of tranquillity which he sprinkles over the horse. From every limb of the horse flames fall down on the ground, and the horse perfectly tame salutes the sage.

The object of the following story is to show the incompetency of the three Vedas to afford protection

ते देवा इन्द्रमनुवन् । इन्द्रश्चावयत्त गोपाय स वे नस्तेन ह्येष गोपाय येन नो ह्येष मूयिष्ठं द्वादशसि येन शस्यसि गोमुमिति । स यजुर्वेदो मूखा पुरस्तात्परीत्यो पातिष्ठत् । तं देवा अनुवन् । अन्यत्तद्वपुं कुरव्य नितेन नो ह्येष मूयिष्ठं द्वादशसि नितेन शस्यसि गोमुमिति । स यजुर्वेदो मूखा पश्चात्परीत्योपातिष्ठत् । तं देवा अनुवन् । अन्यत्तद्वपुं कुरव्य । नितेन नो ह्येष मूयिष्ठं द्वादशसि नितेन शस्यसि गोमुमिति । स सामवेदो मूखा उत्तरत परीत्योपातिष्ठत् । तं देवा अनुवन् । अन्यत्तद्वपुं कुरव्य । नितेन नो ह्येष मूयिष्ठं द्वादशसि नितेन शस्यसि गोमुमिति ।

The gods said to Indra, "Do now protect this sacrifice of ours. Verily protect us with that form of thine, with which thou affordest us the greatest shelter with which thou canst best protect us" He assumed the

form of the RV, and having approached, stood before them. The gods said to him, "assume some other form, with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us". He assumed the form of the VS, and having approached stood behind them. The gods said to him, "assume some other form, with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us". He assumed the form of the SV, and having approached stood to their north. The gods said to him, "assume some other form, with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us" ¹

Indra then assumes the form of the *Brahma-veda*, i.e. the *Atharva-veda*, which is approved by the gods as competent to give them the greatest protection.

It need hardly be said that the efforts of the followers of the *Atharva-veda* were crowned with success, for, in course of time, the AV was recognized as one of the revealed scriptures. But their method of discrediting the other Vedas gave rise to a movement of inquiry and scepticism—a movement, the traces of which can still be discovered in isolated passages of the *Āranyakas* and the *Upanisads*. Besides the fact that the anti-Vedic ideas have been preserved in the *Āranyakas* and the *Upanisads*, which, according to the orthodox tradition, are a part of the scriptures, indicates that the movement must have been important and wide-spread, so much so that even some of the Vedic Scholars came under its influence, and freely gave expression to their heterodox views, some of which have survived. I quote the following passages in support of the foregoing conclusion.

एतद स वै तद्विद्वान् आऊर्द्धपयः कावयेयाः किमर्थं वयमध्वेयामहे किमर्थं वय यक्ष्यामहे । वाचि हि प्राणं जुहुमः प्राणे वा वाच यो ह्येव प्रभवः स एवाप्ययः ।

'Verily it was so, then the Kāvaseyas, the learned seers, said, "to what purpose shall we study the Vedas, to what purpose shall we sacrifice? We sacrifice breath in speech, and speech in breath, whosoever is born is indeed the authoritative person" ²

उक्त्यमुक्त्यमिति वै प्रजा वदन्ति तदिदमेवोक्त्यमियमेव पृथिवीतो हीद सर्वमुत्तिष्ठति यदिदं किञ्च ।

'People say, "Hymn, Hymn" This earth indeed, is the hymn, for all, whatever exists springs from it' ³

The study of the Vedas is regarded as *avidyā* (non-knowledge) in MU

¹ GB 1. 2. 19, Bib Ind ed, p 36

² A. A. in 2 G, Keith's ed, p 189

³ A. A. 1. 12, Keith's ed, p 101

I 1 4-5 as lower knowledge in MU III. 2 3 KU I 2 23 The full force of this condemnation will be realized if it is borne in mind that the *Upaniṣads* are also regarded as revealed books (*śruti*). The case would be analogous if for instance, St. Paul had declared in one of his epistles that the study of the Bible is non knowledge, or lower knowledge. The following are the other anti Vedic passages *Bṛh U.*, I 5 23 *Kau U.*, II. 5 *Ch U.*, V 11-24, *TU* II. 5 *Virekacādamani* 2 the Jain *Uttarā-dhikāyana sūtras* IV 12 XIV 12 *Gṛā* II 42 45 IX. 21 XI. 48 53 In order to reconcile them with the pro-Vedic doctrines the commentators have offered ingenious explanations of these passages.

It is possible that the Buddha came under the influence of this anti Vedic movement at an early period, which may be responsible for his vehement denunciation not only of Vedic rites and practices, injunctions, and invocations, &c. but of Vedic lore. He held them up to ridicule and discarded them as an obstacle to final emancipation. His views about Vedic knowledge have been preserved in the form of a dialogue in the *Tevijja sutta* in the *Digha Nikāya*. Two Brāhmanās, Vāsettha and Bhāradvāja quarrel as to which is the true path. Unable to settle their dispute, they go to the Buddha for a decision. The Buddha holds a conversation with them and after perplexing and confounding them with analogies and arguments in a Socratic manner gradually leads them to his own way of thinking and finally converts them to Buddhism. The important parts of the dialogue with regard to the Vedas are the following

13 Well then Vāsettha those ancient *Rsis* of the Brāhmanās versed in the three Vedas the authors of the verses to wit, Vāmadeva, Vessāmitta, Jamadaggi, Āṅgrasa, Bhāradvāja, Vāsettha Kassapa, and Bhagu—did even they speak thus, saying "We know it, we have seen it where Brahṁā is, whence Brahṁā is, whither Brahṁā is?"

"Not so Gautama!"

15 "Just, Vāsettha, as when a string of blind men are clinging to one another neither can the foremost see nor can the middle one see, nor can the hindmost see—just even so, methinks, Vāsettha, is the talk of the Brāhmanās versed in the three Vedas but blind talk. the talk of the Brāhmanās versed in the three Vedas turns out to be ridiculous, mere words, a vain and empty thing

24 "Again, Vāsettha, if this river Aciravatī were full of water even to the brim and overflowing and a man with business on the other side bound for the other side, should come up and want to cross over and he, standing on this bank, should invoke the farther bank and say Come hither O Farther Bank! Come over to this side! "

Now what think you Vāsettha? Would the farther bank of the

river Aciravatī, by reason of that man's invoking and praying and hoping and praising, come over to this side?"

"Certainly not, Gautama!"

25. "In just the same way, Vāsettha, do the Brāhmanās versed in the three Vedas say thus 'Indra we call upon, Soma we call upon, Varuna we call upon, Īsāna we call upon, Pajāpati we call upon, Brahṃā we call upon' Verily, Vāsettha, that they, by reason of their invoking and praying and hoping and praising, should after death become united with Brahṃā verily such a condition of things can in no wise be"

35 "Therefore is it that the threefold wisdom of the Brāhmanās, wise in their three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called perdition" 1

In criticism of this, it may be remarked that the views of the Buddha concerning Vedic prayer are erroneous. His arguments, and especially his analogy of the bank of the Aciravatī, are applicable to any other prayer as well, and thus prayer itself will become an absurdity. Not only is prayer a very important act of worship in every religion, but in the form of the wheel of prayer is the most distinguishing characteristic of Tibetan Buddhism. Moreover, prayer is a psychical phenomenon, it exerts a powerful influence on the mind through the medium of subconscious suggestion, and as such its efficacy is beyond doubt. Further, the analogy of the Buddha is fallacious. To compare not only sentient but omniscient and omnipotent God with an inanimate piece of matter like the bank of a river, and then to deduce a conclusion from this comparison that because the latter does not respond to prayer hence the former also does not do so, is altogether unjustifiable. Nevertheless the Buddha's denunciation of the Vedas developed a strong contempt for them in his followers who often trampled them under foot 2. It is also probable that these teachings of the Buddha inspired other non-Vedic schools as well. The criticisms of some of these schools are equally vehement, and one seems to hear the reverberated echo of the voice of the Buddha even in some of their expressions. The following passage gives the views of the Cārvāka system

इति चेत् तदपि न प्रमाणकोटि प्रवेष्टुमीष्टे । अगृतव्याघातपुनरुक्तदोषैर्दूषिततया
वैदिकमन्यैरेव धूर्तवकैः परस्पर कर्मकाण्डप्रामाण्यवादिभि र्ज्ञानकाण्डस्य ज्ञानकाण्डप्रामाण्यवादिभिः कर्मकाण्डस्य च प्रतिचित्रत्वेन त्रया धूर्तप्रलापमात्रत्वेनाभिहोत्रादेर्जीविकामात्रप्रयोजनत्वात् । तथा चाह माणक ।

1 The *Dialogues of the Buddha*, translated into English by Rhys Davids, *SBB*, vol. II, pp. 301-11 cf. also *SBE*, vol. XI, pp. 159-203

2 See *Śāntaradigraha*, the episode of Kumārila Bhaṭṭa's life in a Buddhist monastery

अग्निहोत्रं यद्यो वेदादिष्वेव सत्यं गृह्यते ।
 बुद्धिर्वाचस्पत्योनां श्रीविकेति गृह्यते ॥
 यजुश्चेतिहितं स्वर्गे व्योतिष्ठोने गमिष्यति ।
 स्तपिता अजमाभेन तच्च कथाम हिंशते ॥

यद्यो वेदश्च कर्तारो मय्यधूर्तनिश्चायकः ।
 अर्करीगुर्करीत्यादि पश्चितानां वचः श्रुतम् ॥

If you object "how should men of experienced wisdom engage in the Agnihotra and other sacrifices" your objection cannot be accepted as any proof to the contrary since the Agnihotra, &c. are only useful as means of livelihood for the Veda is tainted by the three faults of untruth self-contradiction and tautology then again the impostors who call themselves Vedic Pandits are mutually destructive as the authority of the Jñānakāṇḍa is overthrown by those who maintain that of the Karma kāṇḍa and vice versa and lastly, the three Vedas themselves are only the incoherent rhapsodies of knaves and to this effect runs the popular saying Brihaspati says that the (performance of) Agnihotra the three Vedas, the three staves, and smearing oneself with ashes are but means of livelihood for those who have neither sense nor manliness ¹

If a beast, slain in the *gyotistoma* sacrifice goes to heaven why then, does not the sacrificer kill his own father? ²

The three authors of the Veda were buffoons, knaves, and spirits of darkness. *Jarpharī*, *turpharī* &c. these are the well known rhapsodies of the Pandits. ³

The *Ārkhata* system has the following criticism with regard to the Vedas

अनादेरागमश्चाख्यो न च सर्वत्र आदिमान् ।
 अविनेश स्वसन्निव स कथं प्रतिपादते ॥

And a non-eternal omniscient being cannot be the subject of an eternal Veda then how can he be expounded by a spurious and a false Veda? ⁴

Cf. also There was neither the Sāma veda, nor the Yajur veda, nor the Rg veda, nor was any work done by man. ⁵

The earlier anti Vedic scepticism together with the doctrines of the Buddhist, the Cārvāka, and the Ārkhata systems must have created in

¹ *Sarva-darśana-samgraha*, Bib. Ind. ed., p. 8.
 For this passage I have adopted Cowell's
 translation with some modifications.

² *Op. cit.* p. 6.

³ *Loc. cit.*

Op. cit., p. 8.

⁵ *Mahābhārata Vana-parvan*, 11284

course of time, a considerable amount of opposition to the teachings of the Vedas. It was therefore necessary for the followers of the Vedas to answer the objections of their opponents and to re-establish their position. Hence Jaimini was compelled to devote almost the whole of the first *adhyāya* of the *Pūrva-Mīmāṃsā* to the examination and refutation of such objections. The substance of Kautsa's criticism, together with the subject-matter of Yāska's rejoinder is amplified with numerous additions in the first chapter of the PM. The controversy, however, is too long to be quoted here. Kumārila Bhatta, the commentator on the PM was another expounder of Vedic doctrines, and after him the task devolved on the great Śaṅkarācārya, who by his eloquence, vast learning, profound philosophy, and great powers of debate rebuilt the shattered supremacy of the Vedic religion, and extirpated Buddhism¹ and other non-Vedic systems from the land of their birth. But adverse critics of the Veda, even after the great Śaṅkarācārya, have not been altogether unknown in India. For instance, Nānaka, the founder of the Sikh religion, may be mentioned as a notable teacher who laid great emphasis on saintliness, and discarded the Vedas as mere mythical records. He said

*Santa kī mahimā veda na jāne
Cāron veda kahānī*

‘The greatness of a saint is not known to the Veda, all the four Vedas are merely (books of) stories’

Hence we find that Śāyanācārya again reverts to the same discussion in the introduction of his commentary on the Rg-veda. The number of arguments for and against is still further increased. A brief summary of the controversy is subjoined

Criticism

‘The *prima facie* view is that there is no such thing as the Veda, how can there be a part of it, as the Rg-veda? It is not possible to admit the existence of the Veda, for it is not capable of definition or proof’²

(1) If the Veda is defined as being the last of three kinds of proofs, perception, inference, and evidence, the definition will be too wide, for it will include the Smṛtis as well

(2) If the Veda is defined as an instrument of apprehending transcendental things, the definition will again suffer from the same defect

¹ However, the final blow was dealt by the Mohammedan invaders, who destroyed the Buddhist monasteries in the Northern part of India

² See Max Müller's edition² of the RV with

the commentary of Śāyanācārya, vol 1, pp 2-3. The Sanskrit text of the introductory part of Śāyana's commentary, together with an English translation, is given by Peterson in his *Handbook to the Study of the Rgveda*, Part I.

(3) The qualifying expression being not the product of human authors, will not improve the definition, for the Vedas are the works of human authors, though they may be super men.

(4) If you say that by human authors you mean men having a corporeal frame we will draw your attention to the *puruṣa-sūkt*

(5) If you say that by corporeal frame you mean a body which is the result of the actions of a previous life we will point out that Agni, Vāyu, and Āditya, the authors of the Vedas were endowed with bodies which were the result of actions of a previous life.

(6) If the Veda is defined as a collection of words (*śabda rūpī*) consisting of the *mantra* and the *Bṛāhmana* it does not hold good for up till now it has not been settled what is *mantra* and what is *Bṛāhmana*

(7) Nor is there any proof of the existence of the Veda. The scriptural quotations in support of your contention are useless, as they are cited from the Vedas themselves, and nothing can be proved by its own evidence. No man, however clever can mount his own shoulders.

(8) If you say that the consensus of public opinion is in favour of the Vedas, we will reply that the whole world can be deluded for instance the people believe in a blue sky yet there is no such thing as sky nor has its blue colour any reality

Sāyana's rejoinder

(1) The definition of the Veda as a collection of words, consisting of the *mantra* and the *Bṛāhmana* is faultless therefore Āpastamba has said The Veda is the name given to the *mantra* and the *Bṛāhmana*

(2) It is true that things like a jar or a piece of cloth, &c. are not self luminous, but it does not follow from this that the sun, and the stars &c., too have no such character. Granting that it is impossible for a man to mount his own shoulders, nevertheless the Vedas have the power to illuminate themselves as well as other things.

(3) You have to recognize the various kinds of proofs, including evidence. And the evidence of the Smṛti, and of tradition cannot but be admitted as proof of the existence of the Veda. Hence the Vedas cannot be overthrown by any of the infidels like the followers of Cārvāka.

Further criticism

(1) Admitting that there exists a thing called the Veda, it is not worth a commentary for the Veda is of no authority (*na hi Vedaḥ pramāṇam*)

(2) Some define authority as an instrument of sound experience others as a means of acquiring knowledge, not known before. Neither of these is to be found in the Veda.

Then follows an amplified statement of Kautsa's criticism. Sāyana's reply gives the substance of Yāska's rejoinder with additions and modifications, to which is added a long quotation from the first chapter of the *pūrva-Mīmāṃsā*, reference to which has already been made.

It would be superfluous to collect the pro-Vedic passages. The Vedas are the foundation of the whole of Sanskrit literature. But the triumph of the Vedic school is apparent from this fact alone that all the anti-Vedic systems have either perished, or been driven into exile, or been reduced to insignificance. Thus the pre-Buddhistic anti-Vedic scepticism can now be traced in a few isolated passages only. Buddhism, once the state religion of the Mauryan Empire at its zenith under Aśoka,—the then greatest Empire in the world—has been banished from its native land. The Cārvāka and the Ārhata systems have been reduced to insignificance. Their followers are few and far between, and their influence on Indian thought and religion is so small that for all practical purposes it can be safely ignored.

Alu, ulla, ulla, āla, vanta, and inta are substituted for *matup*, the affix signifying possession, as ईसालू, (ईर्षावान्) णिद्दालू (निद्रावान्); विआरिल्लो (विकारवान्); धणालो (धनवान्); इत्यादि।

यथादर्शनमेते प्रयोक्तव्या न सर्वे सर्वत्र ।

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors.

इल्लोल्ला वपरे प्रायः शैषिकेषु प्रयुजते others use the substitutes *ulla* and *ulla* in the sense of the affixes technically called *saushika* (see pan. iv 2, 92 or *siddhanta-kaumudi taddhita seshaprakaranam*) as पुरिसं (पौरस्यं-पुरो-भवं); अपपुल्लं (आत्मीयं);

॥ वतेर्वः ॥ ११ ।

वतेः स्थाने व्व इत्यादेशो भवति ।

bb is substitutes for the affix *vati*, as मज्जव्व (मधुवत्) ।

स्वार्थ प्रत्ययाः (१) ।

OR

The affixes which do not affect the sense of the words.

संज्ञातशब्दाः.	प्रत्ययाः	प्राकृतरूपाणि ;
नव	ल्ल	नवल्लो ;
एक	ल्ल	{ एकल्लो एकल्लो

१ अथ येभ्यः शब्देभ्यो ये प्रत्यया लिखिता स्तेभ्यएव ते भवन्ति नान्येभ्यः । Observe that no other words except those written above can take the affixes standing against them

संज्ञितशब्दा	प्रत्यया	प्राकृतरूपाणि ,
उपरि (संथाने)	ल	अवरिके।
भू	{ मया उमया	{ भुमया, भमया
शमैस्	उिअम	सपिअम्
मगाक्	{ उिअम् उअम्	{ मपिअम्, मपअम्
मिअ	उालिअ	मिसालिअम्
दीर्घं	र	दीर
विद्युत्	ल	विज्जुल।
पव	ल	पत्तलं
पीत	ल	{ पीवलं, पीअल
अध	ल	अंधलो
धम	ल	जमलं

स्वार्थेक प्रत्ययस्तु सर्वेभ्यएव ग्रन्थेभ्यो भवन्ति । Every word can take the affix ल after it without being affected in its sound (१)

५०-

सर्वेमेव प्राकृत व्याकरणेवेकैकस्यापि पदविशेषस्योत्पत्ति साधक कार्यं विशेष सिद्ध्यर्थम् सूत्रविशेषो विद्यते तावृथ स्यात्साध्य सख्याधिक

१। मानन्ता स्वार्थे भिज्जिते के परे दीर्घो वा स्यात् । In the magadhi dialect when the affix *word* ल joins to a word the final short vowel of it becomes optionally long, as पवत्ताके, पवत्तवे (पवता) ।

तथा केवलं ग्रन्थ-गौरवं जातम् । वयन्तु तद्दोष परिहारार्थमत्राकारा-
दिक्रमेण तत्तत्पदानां संस्कृत-स्वरूपं प्रदर्श्य तदग्रे प्राकृत रूपं दर्शयामो
येन मौलम्यादिष्टसिद्धिर्भवेत् ।

The Prakrita grammarians have enlarged the bulk of their work by framing *sūtras* which explain particular words only We do not find necessity of retaining these special *sūtras* when a list of such sanskrit words together with their prakrita forms can as well serve the purpose

An alphabetical list of these sanskrit words with their special prakrita forms is appended below

संस्कृतं	प्राकृतं	संस्कृतं	प्राकृतं
अकाण्डं	अत्यकं	अन्तस्वारी	अंतेआरी
अभिः	अग्नी, अगणी	अन्योऽन्यं	अण्णं, अणुणं
अंकोठः	अंकोसो	अपस्मारः	अण्ढालो
अङ्गारः	इंगलो, (१) अंगालो	अभिमन्युः	अहिमणू,
अचलपुरं	अलचपुरं		अहिमणू,
अतषी	अलषी		अहिमणू,
अतिमुक्तकं	अणिमुत्तअं,		अहिमणू
	अणिउत्तअं,	अयस्कारः	एकारो
	अदिउत्तअं	अयि	ऐ
अघः	हेडं	अरण्यं	रणं, अरणं
अन्तःपुरं	अंतेपुरं, (२) अंतेउरं	अर्द्धः	अड्डं, अर्द्धं

१। गौरसेन्यां अंगार शब्दस्य अंगारो इति रूपं भवति ।

२। गौरसेन्यां “अन्तःपर” स्य अन्तेउर इति रूपं भवति ।

સજ્જત	માધુત	સજ્જત	માધુત
અર્થ	અરિહો, અરહો	આરમ્ભ	આઠત્ત, આરહુ
અર્થમ્	અવરતો,	✓ આર્ય	વસં, આહુ, અહુ
	અરવતો,	આર્યપતિ	વહોદ, બોહોદ
	અરિરંતો	✓ આર્ય	આરિઓ, અઓ
અલાયુ	લાયા, અલાયા	આશામ	આપાલ
અવટ	અહો, અવહો	✓ આહો	હહો, (અહો)
અવહત	અવહટ, (આવે)		✓ આહો (અહો)
અહાદય	અહરહ	આવર્તમાન	આતમાયો
અહુરા	અગયો		આવતમાયો
અધિ	અટ્ટો	આયો	આધીયા
અધ્યયં	આર્પયો		અધ્યેરં,
આગત	આઓ, આઅઓ		અધરિયં, — Imp
આપાર્ય	આરિઓ, આઅરિઓ	✓ આધ્યયં	અધરિયં, — Imp
આતોષ	અવજા આઓજા		અધ્યરં,
આત્મા	✓ અપપા અપા		અધ્યરિજં,
આત્મીય	✓ અપૂપય (૧)		અધ્યરીય — Imp
આપૂત	આહિઓ	આહિષ્ઠ	આહિઠ, આહિહુ
આવીઠ	આપેહો,	✓ આધાર	હધારો, ઓધારો
	આમેહો,	આદત	આદહ, (આવે)
	આવેહો	✓ હુ	હપ્પૂ, હુપ્પૂ Imp
✓ આધ	✓ અમ્વ	હુદ	અગુચં, હુગુચં

संज्ञातं	प्राकृतं	संज्ञातं	प्राकृतं
इदानीम्	एल्लिं	कृतुः	रिज्, उज्, उद्
	एत्ताहं	कट्ठि.	रिड्ढी, रिद्धी, इड्ढी
इदृशः	इआणीं (१)	कट्ठणं	रिणं, अणं
ईषत्	एरिसो (२)	कट्ठभः	रिसहो, उमहो
ईषत्पका	इमी	कट्ठिः	रिसी, इमी
उच्चम्	कूरपिका (३)	एकादश	एआरह
उत्कारः	उच्चं	एकसि,	
उत्सवः	उक्केरो, उक्करो	एकसिअं,	
उत्साहः	उच्चवो, ऊसवो	एकदा	एकईआ,
उत्सुकः	उत्थारो, उच्चाहो	एगआ	
उदुम्बरो	उत्सुओ	एतावत्	इत्तिअं
{ उदूखलं	उदुम्बरो, उडुम्बरो	ऐरावतः	एरावणो
{ उलूखलं	{ ओखलं (४)	ओषधं	ओसुडं, असहं
	{ उलूखलं	काकुदं	काउहं, काकुधं
उद्धूढं	उब्बीढं, उव्वूढं	काकुम्	काकुहा
उपरि	उव्वरि (५) अवरिं	काण्डूयनं	काण्डुअणं
उभयं	अवहं, उवेहं, उभयं	कातमः	काइमे
उद्धू	उमं, उद्धं	कतिपयं	काइवाहं, काइअवं
उच्चः	रिद्धो, रिक्खो	कादनं	काडणं, काअणं
उज्जुः	रिज्जू, उज्जू	कादम्भः	कलम्भो, काअम्भो

१। शौरसेन्या इदानीमो "दाणिं" इति रूप भवति ।

२। शौरसेन्या इदृशस्य "इदिशं" इति रूप भवति ।

३। समासस्थितस्येपत्-शब्दस्य "कूर" आदेशो भवति ; अन्यत्र ईषत्पका ।

४। शौरसेन्या उदूखलस्य "उज-हह" इति रूप । ५। शौरसेन्या "उव्वरि" ।

संज्ञित	प्राकृत	संज्ञित	प्राकृत
कदचितं	कवठिचं	✓किरात	{ पिडाओ (पुडिन्दे), किराओ (कामरूपे) (४)
✓कदचं	✓केरु, काअच	किरि	किछी
✓कदधो	{ केसी काअओ, करसी (अद्भुते)	✓क्रिया	किबिआ
कन्दरिका	कण्डशिआ	✓किसलयं	किसलं, किसलयं
✓कन्दुर्क	गेंदुच	✓क्षिप्तं	क्षिप्प ✓
कवन्ध	कमधो, (१) काअधो	✓कोवृम	केरिओ (५)
करवीर	कणवीरो	कीलक	खीलओ
करेण	कणेण (२)		कोउहण, ✓
कर्षिकार	कखेरो, कविआरो	✓कुउहलं	{ काउहल, कोहल, कुउहलं ✓
✓कर्पर	खपपरं		
काशुक	काउओ		
काशपण	काशवणो, काशवणो	कुअ	खुण्णो, कुअ (पुण्णो)
काशावध	{ काशाधं, काशाअधं (३)	कुअण्णी	{ कोउण्णी (६), कोउओ, कोउणी
कासीरे	काहारे		
कासित	कासिचं	कूपर	कोपपर
✓किमुक	{ कंसुचं, केसुचं, किमुचं, किमुअ	छानि ✓	किछी ✓ कुआ
		छां	किसं, कुसं

१। मोरसेया "कवन्ध" मन्धस्य न कप परिवर्तनं भवति ।

२। मोरसेया करेण मन्धस्य न कप-परिवर्तनं भवति ।

३। ४। मोरसेया "काशावध" किरात" मन्धवीर्न विविध-विधमानुष्यति भवति ।

५। मोरसेया कीदम" मन्धस्य कीदिसं" इति कपं भवति ।

६। मोरसेया कुअण्णी" मन्धस्य कुउण्णी इतिकपं भवति ।

संस्कृतं	प्राकृतं	संस्कृतं	प्राकृतं
कृष्णः	कसिणो, कसणो (वर्ण), कल्लो (विष्णो)	गङ्गदं गर्तः गर्दभः गर्भितं गवयः गाम्भीर्यं गायनः ग्राह्यं गुडुची गृहं गृहपतिः गोदावरी गौः (पुं) गौः (स्त्री) गौरवं चतुर्गुणः चतुर्थः चतुर्थी चतुर्दश चतुर्दशी चतुर्द्वारं	गङ्गारं गङ्गो गङ्गहो, गङ्गहो गव्भिणं गजत्रो गंभिरीअं घायणो गह्यं गलोई घरं गह्वई गोला, गोआवरी गोणो, गओ ; गावो, गाओ गावी, गावीओ गारवं, गउरवं (१) चोणो, चउणो चोडो, चउडो चोडो, चउडो चोदह, चउदह चोदसी, चउदसी चोदारं, चउदारं
कृत्स्नं	कसिणं		
केसरं	किलितं		
कैटभः	किसरं, केसरं		
कौचेयकं	केढवो		
कृष्णः	कुप्पेअअं, कौप्पेअअं		
कृष्णः	कुणो (उत्सवे), खणो (समये)		
कृष्णः	कुमा (प्रथिव्यां), खमा (ज्ञानो)		
चित्तं	कूढं, खित्तं		
चुत्	खीअं, खीअं		
चुधा	कुहा		
चुप्तं	क्किं, कुत्तं		
चेटकः	खेडओ		
क्ष्मा	कुमा, खमा		
खचितः	खसिओ, खदओ		
खण्डितं	खुडिअं, खण्डिअं		
खण्डाटः	खल्लीडो		

संज्ञा	प्राथम्य	महत्तमं	मात्रत
चलरं	चधर	छा	जीया
चपेट.	चविहो, चविहो	तगर	टगर
चपेटा	चविडा चवेडा	✓ तिस	तविचं, तिस ✓
✓ चन्द्रिका	✓ चदिमा (१)	✓ ताय	तम् ✓
चामुण्डा	चाउडा	ताम्बुम्	तम्बोल
चिह्न	चिह्नरो	✓ तायल	ता, ताव (१)
✓ चिह्न	चिन्त चिह्न	तानिरि	तित्तिचं
चैत्य	चैत्य	तित्तिरो	तित्तिरो
चौर्य	चौरिचं	✓ तियक्	तियिचो ✓ २०
✓ छाग	छागो ✓	✓ तिम	तिरिषा (चापे)
✓ छागो	छागो ✓	तोरि	तिफा, तिफ
✓ छाया	{ छाया (अनागत्ये), छाया, छाया (कान्ती)	✓ तुष्ट	तेष्ट, तष्ट, तित्य
✓ छत्र	छत्रम् छत्र	तुष्ट	पुष्ट, पुष्ट ✓
छद्म	छद्मो	✓ तुष्ट	तोष्ट, तुष्ट
✓ छट्प	छट्पलो, छट्पलो	तुष्ट	तोष्टीर ✓
✓ छत्र	छत्रण, छत्रो	तुष्ट	तुष्ट
✓ छिन्ना	✓ छिन्ना, छिन्ना	चम	टमरो
✓ छिन्नी	छिन्नी, छिन्नी	✓ चयोदश	तेरद ✓
✓ छिव	✓ छिन्नी, छिन्नी	✓ चयोविंशति	तेवोम ✓
✓ छिवित	छिन्नी, छिन्नी	✓ चयविंशत्	तेतोम् ✓

१। मोरसेना चन्द्रिकायाः "चदिमा" इति तथा "चिह्न" छादिचं इति रूपं भवति

२। तान्त्रिक्यम् मोरसेना दार इति रूपं भवति। अपमृ मोतु ११००६ ताम्,
तात् ताविं तेनुष्ट, इति रूपाणि भवन्ति।

संस्कृतं	प्राकृतं	संस्कृतं	प्राकृतं
त्रिंशत्	तीसा	दुकुलं	{ दुअल्लं, दुजलं, दुगुल्लं (आर्षे)
त्रिचत्वारिंशत्	तेअलीसा	दुर्गादेवी	दुग्गावी, दुग्गाएवी
त्रिपञ्चाशत्	तेवणा	दुर्मगः	दुहवो, दुहओ
दंष्ट्रा	दाढा	दुष्कृतं	दुक्कडं, (आर्षे)
दग्धं	डड्डं, दड्डं	दुहिता	धुआ, दुहिआ
दण्डः	डंडो, दंडो	दृतः	दरिओ
दत्तं	दिखं	देवरः	दिअरो, देअरो
दनुजवधः	दणुवओ, दनुओ	देवकुलं	{ देउलं, देवउलं
दम्भः	डंभो, दंभो	दैवं	देवं, दद्वं (२)
दरः	डरो (भये), दरो (अल्पे)	दोहदः	डोहलो, दोहलो
दश	दस, दह	दोलः	डोलो, दोलो
दशनं	डसनं, दसनं	दादश	वारह
दशमुखः	दहमुखो, दसमुखो (१)	दारं	{ देरं, दुआरं, दारं, दुवारं, वारं
दष्टः	डडो, दडो, दडो	धनुष	धणुहो, धणू
दक्षिणः	दाहिणो, दक्षिणो	धानी	धाई, धारी
दाहः	डाहो, दाहो, दाधो	धिक	धिद
दिवसः	दिवहो, दिवसो		
दीर्घः	दिग्धो दीहो		
दुःखं	डुहं, दुकखं		

१। शीरसेन्या सत्रार्थ दशमब्दीय “श” कारस्य चकारो न भवति ; यथा दश-
मुखो (रावणः) ।

२। शीरसेन्या “दैव” शब्दस्य केवलं “देव” इति रूपं भवति ।

संस्कृत	प्राकृत	संस्कृत	प्राकृत
धिगसु	धिरसु	निमीथ	पिसीठो, पिसीधो
धूर्य	धोरिओ	निवथ	<u>पिससो</u> <i>Sm</i>
धृति	दिहो, धिई	निपथ	पुनसो, <u>पिससो</u>
धृष्ट	धिहो, धहो	निवथ	पिससो
धृष्टधुव	धहृषणो (१)	मीवैस्	पिसस
<i>Sm</i> धैर्य	धीरं, धिज्ज	मीव	पेह, पेह, पीव
ध्वज	भओ, धओ	मीप	पीमो पीवो
✓ ध्वनि	धुनी ✓	मीवि	पीमी, पीवी
नप्ता	पसिओ, पपुओ	पुपु	पेहं पिवर पुवर
✓ नमस्कार	पमोकारो ✓	नयायिक	पिआइओ
नवफलिका	पोधसिआ	मी:	प्रावा
✓ नवुमासिका	पोमासिआ	पुक्	पिक, पुक् <i>Sm</i>
नारकिक	पेरओ	पचम	पक्
नापित	पाविओ, मापिओ	पसपक्ष	पक्षरक्ष
निकप	पिठमो	पसपक्षिणत्	पक्षपक्ष, पक्षपक्ष
✓ निम्ब	पिम्बो, पिम्बो	पक्षामत्	पक्षामत्
✓ निष्कार	उसुओ, निष्कारो	पताका	पक्षामा ✓
निक्षय	पिष्ठेधन	पतन	पक्ष
निवृत्त	{ पिवृत्त, पिष्ठत्त, पिष्ठत्त	पदाति	पादको, पाआई
		पक्ष	पोष्, पउम, पक्ष ✓
		पक्ष	पक्षसो ✓

संज्ञितं	प्राकृतं	संज्ञितं	प्राकृतं
पन्था	पद्दो	पाषाणः	पाहाणो, (२) पासाणो
परस्परं	परोप्परं (१)	पिठरः	पिह्ठो, पिठरो
परकीयं	{ पारकं, पारिकं, पारकरं, पाराकरं	पितृस्वभा	पिउसिआ, पिउम्हा
परिखा	फलिहा	पिशाचः	पिसळो, पिसाओ
परिधः	फलिहो	पीठं	पेढं, पीढं
परुषः	फरुधो	पीतं	पीअं
पदं	वद्दो	पीतलं	पीवलं, पीअलं ✓
पर्यन्तः	पेरन्तो, पय्यन्तो	पीयूषं	पेउसं
पर्यस्त	पलहं, पलत्थं	पुन्नागः	पुण्णामो
पर्याणं	पल्लाणं, पडाथणं	पुरुषः	पुरिसो (३)
पलितं	पलिअं, पलिलं	पूगफलं	पोप्पलं
पल्यकः	पल्लको, पलिअंको	पूगफली	पोप्पली
पादपतनं	पाअवडणं, पावडणं	पूतरः	पोरो
पादपीठं	पावोडं, पाअवीडं	पूरणं	पोणं ✓
पान्थः	पुहिहो	पूर्व	पुरिभं, पुव्वं (२)
पापङ्क्तिः	पारङ्गी	पृथक्	{ पिधं, पिहं, पुधं, पुहं
पारावतः	पारओ, पारुवओ	पृथिवी	{ पुह्ठ, पुढवी पुह्वी,
पारिभद्रः	फालिह्ठो		

१। अपभ्रंशे “अवरोप्य” इति रूपं भवति ।

२। शौरसेन्या “पाषाण” शब्दस्य “पाहाण” इति रूपं भवति ।

३। शौरसेन्या “पुरुष” स्य “पुरिसो” तथा पूर्वस्य “पुरव” इति रूपं भवति ।

संस्कृत	प्राकृत	संस्कृत	प्राकृत
पैण्डपाति	पिण्डपादि	प्रावारक	पावारओ, पारओ
✓ पौरुषं	पउरिष ✓	मृच	पलकूओ
प्रकोष्ठो	पवडो, पओडो (१)	✓ यत्तीवर्द्ध	वडूओ ✓
✓ प्रतिज्ञा	पईसा ✓	} प्राध्वर्थी	वपूचैरं
प्रतिश्रुत	पसंसुआ		वमूभघेर
प्रतिष्ठान	पदुष्टीण		वध्वपरिश्च ✓
✓ प्रतीचं	पदव ✓	✓ भगिणी	वडिणी, भडणी
प्राद्यप	पयुहो, पयुभो	भरत	भरओ
✓ प्रथम	पुठुम, पदुम पठुम	भयं	भविचं
✓ प्रभुत	पडुअ ✓	भवान्	भवन्तो
प्रवाधो	पौवास	✓ भस्म	भसां, भप्यं
✓ प्रवृत्त	पअद, पुउत्त	भागिनी	भाभिणी
प्रविधिज्ञ	पमडिल, पमिडिलं	भाजन	भाअण भाणं (३)
✓ प्राकार	पारो, पाआरो	✓ भाव्या	भारिश्चा
प्राभृतं	पाऊअ	भिन्दिपाल	भिण्डिवाओ (४)
प्राय	पाओ (१)	भोष	भिण्णो (५)
प्रावरण	{ पांगुरणं,	✓ भेर	भेओ ✓
	{ पाउरण,	भैषाजीव	भिक्षाजीओ
	{ पावरण	✓ भ्रमर	भमरो, ममलो ✓

१। शौरसेना "प्रकीड" मन्थ्य 'पकीडो' इति कथं भवति ।

२। जपमुनि "प्राय" मन्थ्य 'प्राओ प्राद' प्राद्व्य "भावित्य" इत्यादि कथाणि भवन्ति ।

३। ४। ५। शौरसेना 'भाजन' स्य केवलं "भाअण" इति भिन्दिपालस्य भिन्दिवाओ "भिचिवाओ" इति कथं कथं तथा भोष" स्य भिपयो इति कथं भवति ।

संज्ञातं	प्राकृतं	संज्ञातं	प्राकृतं
मुकुटिः	मिउडी ✓	माज्जारिः	{ मज्जरो, खज्जरो, मज्जारो
मुलता,	मूलदा	मिरा	मेरा
मधवान्	मधोणो	मुतां	मुकां, मुतां ✓
मदकलः	मअगलो	मुषलं	मूसलं, मुषलं
मध्यमः	मज्झिमो	मूर्खः	मुखो, मुक्खो ✓
मथाक्कः	मज्झाक्को, मध्यक्को	मूर्द्धा	✓ मुड्ढा, मद्धा
मधूकं	मऊअं, मद्धअं	✓ मूत्थं	✓ मोत्तं
मनोहरं	मणोहरं, मणहरं	✓ मूषिकः	मुषत्रो
✓ मन्मथः	मन्मथो	मृगाक्कः	{ मिअंको, मअंको
मन्युः	मल्लू, मल्लू	मृतकं	मडअं
✓ मयूखः	मोहो, मुउहो	✓ मृत्तिका	✓ मद्विआ
✓ मयूरः	मोरो, मउरो, मयुरो	✓ मृत्युः	✓ मिधू, मधू
✓ मरकतं	मरगअं	मृदङ्गः	मिअंगो, मुअंगो
✓ मर्दितं	मद्धिअं	मृदुकं	{ माउअं, मउअं माउकं
✓ मल्लिजं	मदलं, मलिणं	मृदुलं	{ माउतुणं मडतणं, माउकं
मसृणं	मसिणं, मषणं	मृषा	मुषा, मूषा, मोषा ;
महान्	महन्तो (१)	मृषावाक्	मुषावात्रा
✓ महाराष्ट्रं	मरहट्टं	मेथिः	मेढी
माकन्दः	मअन्दो		
मातृखसा	{ माउसिआ, माउप्पा		
✓ माधुर्यं	मऊरिअं		

संज्ञात	प्राञ्छित	संज्ञात	प्राञ्छित
✓ यथा	✓ जहा (२)	✓ सलाह	याहल, पिहल, पुलाह
✓ यमुना	✓ जउणा	✓ सवेय	लोय, छात्रय
✓ यष्टि	✓ सट्टी (९)	साहल	याहलो, साहलो (५)
✓ यावत्	जित्तिअ, (२) जा, जाव	सागल	यागलो, (६) सागलो
✓ युधिष्ठिर	{ जउठिलो, जहिष्ठिलो (४)	सागूल	यागूलो, लागूलो (७)
✓ रक्त	रण, रत्त	✓ वज्र	वहरं, वज्ज
✓ रत्न	✓ रत्नय	वण्ट	बुड, वण्ट
		वदरं	वोरं (८)
राजकीयं	{ राइल राअकेर रायल	वदरी	वोरी
		वमस्पति	{ वयस्पई वनपफई
✓ राजकुल	राउल, राअउल	✓ वनिता	विशया, मुणिदा
✓ राधि	राई, राती	वर्य	वरिअ
राव	मुको, मुगुगो	✓ वस्त्री	✓ वेस्त्री, वस्त्री
✓ रुदित	✓ रुल	वसति	वसही
✓ रुधुर्क	रुधुअ, लउअ	वसिन्	वाहिं, वाहिर
सज्जावति	सज्जाबुइपी	वाहल	वाउलो

१। यथा मन्थरा मोरयेन्वा " जहा " तथा जपय मे जेम, जिह, यिह इति कयावि ।

२। " यष्टि " मन्थरा मोरयेन्वा " जट्टी " इति कय ।

३। " यावत् " मन्थरापय मे जेवउअ जेगुली जाय जाहिं इति कयावि ।

४। " युधिष्ठिर " मोरयेन्वा " जहिष्ठिरी " इति कय ।

५। १। ७। मोरयेन्वा " साहल " या लेहल जाहल या " संहल " तथा सडूल " या सडूल " इति कय भवति ।

८। मोरयेन्वा " वदर " या " वोर " इति कय भवति ।

संस्कृतं	प्राकृतं	संस्कृतं	प्राकृतं
✓ वाराणसी	वाणारसी	वृद्धिः	बुड्ढी
वाष्पः	{ वाहो (अश्वनिः) वाप्पो (धुमे)	वृत्तं	वेण्णं, वोण्णं, विण्णं
✓ विंशतिः	वीसा	वृन्दारकाः	बुंदारओ
विचक्रिषं	वेदूळं, विअदूळं	वृश्चिकः	{ विञ्जुओ, विञ्जुओ, विञ्जुओ, विञ्जुओ
विच्छर्द्दः	विच्छड्ढो	वृषभः	उसहो, वसहो
वितर्द्धिः	विअड्ढो	वृष्टं	विठ्ठं, वुठ्ठं
✓ विदग्धः	विअड्ढो	वृष्टिः	विट्ठी, वुट्ठी
विभीतकः	वहेडअडो	वृहत्तरं	वहअरं
विअन्मः	वीसंभो-		
विअक्	वीसुं		
विअस्तः	वीसत्यो		
विषमः	विसडो, विसभो		
विसंछुलं	विसंछुल		
विहीनः	विहणो, विहीणो		
विकलः	भिभलो, विभलो, विहलो		
✓ वीथी	✓ वीरिअं		
एचः	एक्खो, वप्पो (१)	वेणुः	वेणू
वृत्तं	वडं	वेतसः	वेडिसो (३)
✓ वृद्धः	✓ बुड्ढो	वेदना	विअणा, वेअणा
		वेदूथी	वेणलिअं

१। शौरसेन्या “ एच ” सप्र रूप “ एक्ख ” इत्येव ।

२। ३। शौरसेन्या “ वृहत्तरः ” “ विहत्तर ” इत्येक रूप भवति “ वेतस ” सप्र “ वेडस ” इति ।

संस्कृत	प्राकृत
✓ व्याकरण	वारण, वारण- व्याप्त
व्याप्त	वावडो
युत्सर्ग	विउत्सर्गो
युत्सर्जन	वोसिउत्सर्ग
✓ शकट	सअड ✓
शक्त	सक्तो, सक्तो
मनैश्वर	मणियश्वरो
✓ शमी	✓ क्षमी
शवर	समरो
✓ शव	✓ क्षावो (१)
शवेक	सुवत्रो
✓ शक्ति	भारग ✓
✓ शिथिल	✓ सिथिल, सथिल
शिरोवेदना	{ शिरोवेदना, शिरविश्रया
शोकर	{ शोभरो, शोदरो, शोशरो (१)
✓ शक्ति	सिप्पो ✓
✓ शक्त	सुक्त, सुक्त
श्रद्धा	सिग, सग

संस्कृत	प्राकृत
✓ श्रद्धा	सकल ✓
श्रीदीर्घ	सोदिश
श्रीर्ष	सोरिअ
श्या	सा, साणो
शुश्रूष	{ समानं शोश्राण शुश्राण
शुश्रू	ससू
शुश्राक	भामश्रो
श्या	सलाश
शेष	सेलिफो, सेलिणो
पणमुख ✓	कमुहो ✓
पठ ✓	कडो ✓
पठो ✓	कडो ✓
सटा	सडा
सप्तति ✓	सप्तरी ✓
सप्तदश ✓	सप्तरह ✓
सप्तपथ	कृत्तिवथो, कृत्तवथो
सुमर्थ ✓	अप्त, समर्थो
समर्द्ध	समश्रो
समर्द्धा ✓	समज ✓

१। १। श्रीरसेया शव च शवो इति तथा श्रीशर" च "शोकर इति रूपं भवति ।

संस्कृतं	प्राकृतं	संस्कृतं	प्राकृतं
मरोरुहं	मररुहं, मरोरुहं	सूर्यः	सूरिओ
सर्वज्ञीण.	सर्वंगिओ	सोऽश्वः	सुआसो
✓भावी	सक्खिणो	सैन्धवं	सिंधवं
सातवाहनः	भालवाहनो	सैन्यं	सिणं, सेणं
साध्वसं	सन्मसं	स्कन्दः	खंदो, कंदो
✓सामर्थ्यं	सामर्थ्यं, समर्थं	सख्यः	ठड्डो
सोमः	सुण्हा	सम्बः	तंवो
✓सिंहः	सीहो ✓	सम्भः	{ खंभो (सुण्हायां) ; घुंभो, ठंभो (निश्चले)
सिंहदत्तः	सिंहदत्तो	सूतः	थवो, तवो
✓सिंहराजः	सिंहराओ	स्तेनः	त्येणो, त्यूणो
✓सिरा	किरा ✓	स्तोकं	{ कोकं, थोवं, थेवं, थोअं
सुकुमारः	{ सोमालो, सुउमालो, सुकुमालो	स्थालं	ठीणं, थिणं, थिणं
सुहृत्	सकडं (आर्वे)	स्तो	✓इत्थी, थो (१)
✓सुधा	कुहा	स्थविरः	थोरो ✓
सुभगः	{ सुहओ, सुहओ सुहवो	स्थानं	ठीणं थोणं ✓
सुहं	{ सुण्हुं, सण्हुं, सुहमं (आर्वे)	स्थानुः	{ खाणू (टचस्कन्दे) ; थाणू (शिवे)
		स्यूणा	थोणा, थूणा
		स्यूलं ✓	थोरं, थूलं ✓

संस्कृत	प्राकृत	संस्कृत	प्राकृत
सैर्यं	थोरिअ	वरीतको	{ वरुई, वरुई
अविगध	{ वणिइ, सिणिइ, णिइ ✓	वरिताल	{ वसिअरो वरिआलो
खुवा	खण्वा, सुसा	वरिइ	{ वणदी वणिदी वणदा, वणदा
खेह ✓	सणेहो जेहो	वरिसअ	वरिअदो
खुवा ✓	खिवा ✓	वोन	अणो, होणो
✓ स्रोटिक	फलिइ ✓	अदथ	हिअ, हिअअ (२)
स्रोटिक	खिअओ फिअओ	वद	{ वदो, वदो, वरओ (आर्वे)
✓ स्रोटक	खोअओ, फोअओ (१)		
आत् (क्रिया)	सिआ		
✓ स्रुतः	सिणिणो, सिमिणो		
वगुमान्	वणुमणो		
वर	शीरो वरो		

गौरसेनां विशेष निधमानुसृता शब्दा ।

The following is a list of the words the forms of which have some peculiarities in the sauraseni dialect.

स	गौ	स	गौ
अतिशीघ्र	अदिशीग्व	अन्यथा	अवधा (२)
अतुष्टि	अतुष्टि, अतुष्टि	अन्यादृश	अवादिओ (४)

(१) गौरसेनां वरीतको वरिअदो इति कथं भवति ।

(२) पैथोना वदथ स्यादिति कथं भवति । गौरसेनां वणिअमिति ।

(३) अपव मे अन्वा अन्वा अनु अपव इति कथं भवति ।

(४) अपव मे अन्वा अन्वा अवादिओ अपवदो इति कथं भवति ।

सं	श्री	सं	श्री
✓ अपूर्व	{ त्रवणं, अउव्वं	तावत्	तेत्तित्रं, दाव
अर्जुका	अग्गत्रा	त्वदीयं	तवकेरकं
✓ अवस्था	अवित्था	दुद्धित्का	दुद्धिट्ठा
✓ अस्मदीयं	अम्हकेरकं	निश्चिन्तः ✓	निश्चिंदो ✓
✓ आश्चर्यं	अचरीत्रं	पितृकः ✓	पितृको ✓
✓ इव	विअ	प्रगुणं	उज्जवं
✓ इह	इध	भरतः	भरधो
उत्थितं	उत्थिदं	भर्ता ✓	भट्टा ✓
एतावत्	एत्तिअं	भर्तृदारिका ✓	भट्टिदारित्री ✓
एव	प्पोव, य्जेव	भदनिका	मदणिआ
कौरवः	कोरवो	मदीयं ✓	ममकेरकं ✓
✓ क्षणः	✓ खणः	मातृकः ✓	मातृको ✓
✓ क्षारं	✓ खारं	मूर्ख ✓	मुखो ✓
कथं	कधं	यथा ✓	जघा (१) ✓
✓ खलु	✓ क्खु	यावत् ✓	जित्तिअं ✓
गणिका	गणित्रा	वदनं ✓	वेदणं ✓
अथितं	{ गहिदं, अथितं	वृक्षः ✓	ख्खो ✓
✓ घृतलतिका	✓ घूदलदिआ	सदृचं ✓	सरिक्खं ✓
तथा	तघा	सह { सहसत्थि सहसा ✓	
		सौदामिनी	सोदामिणी

प्राच्याणां वक्ष्यमाणकारिकैव विशेषविधायिनी ।

The following *lārikā* points out the peculiarities of the Prāchya dialect

होहो ओ परितोये न्यात् होमाग होष विभवे, ध्वेच, जेच
ज्मिचा यच्चा एवार्च मन्ता सता । यके वहु तरङ्गी दौ क्मुद्धाचे
पधोरे । इण, इमं, इदं चोणि दृग्मनो इदमर्थके वीदा विहित
विभोक्तौ प्रकृते यच्चिद सया ,

अवि, भाविद्भाविर्धेद् प्राणोपान्योपमा वज्ज ।

अवन्त्यां विशेषनियमानुगा यच्चा ।

The following are the words which have special forms in the Abantī dialect :

अदृष्ट परिक्

अवन्त्यां दृश्यते ते मे दधो प्रायस्तच्च मर्ह, ते-तर्ह, मे-मर्ह ,

मागन्त्यां विशेषनियमानुगता ।

For the following words, special rules are laid down in the Māgadhi

आर्द्रै	ओम	मृतं	मजे, मदे
कोव्य	कोणिण	रय	रदणे
कृत	कहे, कदे	ययस्य	ययस्यो
धोम	गिन्धो	वधति	वसधी
गतं	गजे, गदे	मुमुक्षा	मुग्क्षा
तक्ष्यात्	ता (१)	उदगास्त	गिआस्ता, गोआस्ते

(१) मीरयेत्यामवि तक्ष्यादित्यस्य आ इति मन्ति ।

ही-विस्मयेच, तापेच, कुत्सार्थेच विदुर्वृधाः ; लेले, असे, ले
शब्दाश्च सम्बुद्धास्तेष्वोर्मताः । मात्रार्थे मात्रिकं स्थातं ; किञ्चातश्च
पिशातके ; गणनयां मता गणा ; पुरुषो पुलिशस्तथा ; हीमानहे
विस्मये स्यात् ; लुक् च छन्दोवशादिह ; वटोर्वडुव मिष्कन्ति ; हड्डकं
हृदये तथा ; अहश्च दृश्यतेऽत्रापि अहमर्थे हगे, हके ; युष्मदर्थे पदद्वन्द्व
तुप्पं तुप्ते च सम्मतं ;

पैशाच्यां विशेष नियमानुगताः शब्दाः ।

Words for which special rules are laid down in the
Pais'áchi dialect

सं	पै	सं	पै
इव	पिच	गृहं	किंजं, खरश्च
उष्णं	उसगं, उखं	पञ्च	पखमं
कार्थी	कच्चं	पृथिवी	पुथुपी
		प्रथमं	पुथुमं

पैशाच्यां दुस्थाने तुर्भवति , in the pais'áchi, तु is substitu-
ted for टु as कुतुम्बके ।

अपभ्रंशे विशेषनियमानुगताः शब्दाः

The following are the words under special rules in
the *Apabhraṃsa*.

सं	अप	सं	अप
अद्भुतं	ढक्किरि	दिवा	दिवे
अन्यथा	अनु, अण्ह ;	ध्रुवं	ध्रुवु

म	अप	म	अप
अन्यादृम	{ अभादिभो, अवराद्भो	भव	गवध
अपस्तान्द	दधवडो	नहि	भांदि
आपत्	आवद	परं	पर
ईदृक्	एह	पुनः	पुणु
ईदृम	अद्भो	इयत् इयत्	जुअं, जअ
उक्त	बुक्त	माय	{ माद्, माओ, मादन्, पादिन्
कथं	केम, किह, किध	मा	मं
किल	किर	मनाक्	मणाओ
कीदृक्	केष	यच	जेत्यु, यत्तु
कीदृम	कद्भो	यथा	जेम, जिह, जिध
कुतः	कउ, कह	पादृक्	जेह
कुच	जेत्यु	पादृम	जद्भो
उक्त	घपपओ	वर्त्त	विण
कौतुकं	कोडू	विष्ठा	विणु
क्रीडा	खेडू	विपत्	विवद्
ततः	तो	विपल	बुअं
तत्र	तेत्यु, तत्तु	ग्रीष्म	वदिष्
तथा	तिम, तिह, तिध	संपत्	संवद्
तदा	तो	सम	समा
तादृक्	तेह	सह	सह
तादृम	तद्भो		

पाञ्चांल्यां विशेष-नियमः ।

॥ रलोर्व्यत्ययः ॥

The only special rule in the *pāñchalī* is that *r* and *l* are optionally interchangeable.

टक् भाषायां विशेष नियमः ।

॥ उद्बुद्धलं ॥

The only special rule in the 'Takka dialect is that *u* is added to the end of nearly every word

अमीर्यां विशेष नियमः ।

Following are the special rules in the *A'bhīrī* dialect :

॥ कीचके कश्चादि ॥

In the word *kīchaka* the final *k* optionally assumes the form of *ā* कीचका, पक्षे कीचक्यो ।

॥ क्वचित् डरथोलः ॥

In some words *l* is substituted for both *d* and *r*.

॥ न लोपोऽरप्ये ॥

In the word *aranya* the initial *a* is not elided.

॥ समासेऽलोपश्च ॥

The medial vowels of the compound words are elided.

अव्ययं ॥

Indiclnable words.

તં	વાચ્છોપન્યાસે	મામિ,	}	સત્ત્વા આમન્ત્રણે
આમ	અમ્બુપગમે	દસા,		
અવિ	વૈપરીત્યે	હલે		
હંદિ	{ વિવાદે, વિકલ્પે, નિસ્યયે, પસ્યાત્તાપે, સાતત્યે	દે	}	સત્ત્વા સમુચ્ચીકરણે
હંદ	{ સ્થાપાયે	ઝ		દામે, પૂચ્છાયા, નિવારણે
હંદિ		ઝ, છુ		{ નિસ્યયે, વિતર્કે, સમ્ભાવને, વિશ્વયે ચ
મિવ, પિવ,	{ રવાયે	ઝ	}	ગર્હાયા, આણેપે, વિશ્વયે
ત્રિવ, ત્રિપ,		ઝ		સૂચનાયાં ચ
અ વ		ધુ		હુત્વાયાં
અદ, એઅ,	{ અવધારણે ચ	રે, અરે	{	સમ્ભાવણે, રતિકલસે ચ
વિઅ		હરે		સમ્ભાવણે, રતિકલસે, ભેપે ચ
એણ, તેણ	હાણે	ઓ		સૂચનાયાં, પસ્યાત્તાપે
વણે	નિહારણે, નિસ્યયે ચ	{		સૂચનાયાં, દુષ્ટે
કિર, દર, હિર	કિષ્કાયે			સમ્ભાવણે, અપરાધે
અબેર	કેવલે			વિશ્વયે આમન્દે,
અવરિ	આનન્તર્યે			આદરે મયે, સેદે,
અષાદિ	નિવારણે	{		વિવાદે, પસ્યાત્તાપે ચ
આઅ, અદ	મિષેધાયે			અદ સમ્ભાવનાયા
માદ	મા (અ) યે			વણે { નિસ્યયે, વિકલ્પે, અનુકમ્પાયાં ચ
વહ્ની	નિર્ણયે	મણે	{	વિમર્ષે
{	મલ, વારણ,	અઓ		આસર્યે
	વિવાદે	અપ્પણો		સત્ત્વમયે
	આમન્ત્રણે ચ			

पाडिकं	} प्रत्येकार्थे	मोरउल्ला	सुधार्ये
पाडिएकं		दर	{ अल्यार्थे, ईपदर्थे च
उह	पश्चार्थे	किणो	प्रभे
इहरा	इतरार्थे	द, जे, रोरा	पादपूरणे
एकसरित्रं	झटिति, सम्पत्ति	शौरसेन्यां अव्ययं ।	

दाणिं	इदानीं	हला	सख्योक्ताने
ज्वेव, (यजेव)	एव	हीमाणहे	{ विस्मये, निर्व्वेदे हर्षे
एवणेदं	एवमिदं	अम्भहे	हर्षे
किणोदं	किमिदं	हीही	विदूषकस्य होषोक्तौ
दडात्य	द्रागार्थे	दव, विअ, व्व	द्वार्थे
हंजे	चेत्थीकाने		

शेषं प्राक्षतवत् ।

एते ह्यव्ययशब्दा भागव्यामपि तत्तदर्थेषु व्यवह्रियन्ते । केवलं
“अधुना” शब्दस्य अजरि इति रूपं भवति ।

अपमंशे विशेषाव्ययशब्दाः ।

अद्भु

यदि

ऊऊ इत्यादयः शब्दानुकरणे, चुग्धी इत्यादयः चेष्टानुकरणे ।

नं, नउ, नाइ,	} द्वार्थे	धइं, खाइं	इत्यादि अनर्थकाः
नवागू, जणि, जणु		पञ्चइ	पञ्चात्
हेलि	हे सखि	एअइ	एवमेवं
एयवारो	एकशः	अवइ	अथवा
केहिं, तेहिं, रेसि,	} तादर्थे	पच्चलिउ	प्रत्युत
रेसिं, ताण		एत्तहे	इतः
पुण	पुनः	एम्वाहि	इदानीं
अवसें, अवस	अवस्थं		

अथ चतुर्थोऽध्यायः ।

शब्द साधन विधि ।

Declension of Nouns

॥ साधारण नियमाः ॥

General rules

(१) ॥ प्राकृते संस्कृतवत् श्रीष्टेव पुंस्त्रीक्षीषाभ्यां सिद्धानि सन्ति ।
येषां संस्कृतशब्दानां प्राकृते शिङ्गविपर्ययो भवति प्रथमाध्याये तदि-
वेकं कृतम् ।

Prākṛita like the saṁskṛita has three genders, mas-
culine, feminine and neuter. We have in the first
chapter laid down rules how saṁskṛita words change their
gender in Prākṛita. (१) ।

(२) ॥ प्राकृते द्विवचन नास्ति ॥

As stated in the first chapter, Prakṛita has two
numbers, singular and plural. The latter being also
used in the place of saṁskṛita dual

(३) प्राकृते पञ्चविभक्त्यस्तुभ्यां अभावः ।

Prākṛita has all the saṁskṛita cases except the da-
tive which is replaced by the genitive.

(४) श्रीष्टेभ्यः भावयेत् पुंस्त्री, The word *Bhāgadkṛya* which is held
neuter in general Prakṛita, is used in masculine in the Sauraseni.

पुंस्त्री शिङ्ग विभक्तौ भूमाभ्यां नु विपर्ययः । In the *śākhī* dialect the
change from saṁskṛit of the affixes denominated *sup* and *nis* and also of
the genders and the cases, is most arbitrary

(४) प्राकृते पञ्चविधाः शब्दा दृश्यन्ते—अवर्णान्ता, द्ववर्णान्ता ;
उवर्णान्ताः ; त्रवर्णान्ताः ; तथा हलन्ताः ।

For the purposes of declension, *Prākṛita* nouns may be divided into five classes, (1) those ending in *a* and *ā*; (2) those in *i* and *ī*; (3) those in *u* and *ū*; (4) those ending originally in *ri*, (5) those ending originally in consonant. (१) ।

अकारान्त पुंसिङ्ग शब्दरूपाणि ।

General rules for Declension of nouns ending in *a* (masculine):

(१) अदन्तोत् पुंसि प्रथमैकवचनस्य भोः स्थाने ओ स्यात् ।

The affix *su* of the nom. sing becomes *o* (२).

(२) जस्, ञस्, डसि, आम्, एषु परतोऽदन्तस्यान्तस्य दीर्घो
भवति जश्चसोर्लोपश्च । (३)

The final *a* becomes *ā* before the affixes जस् (nom. plu) ञस् (ac plu) डसि (the oblique sing) and आम् (the

१ । वस्तुतस्तु त्रिविधा एव शब्दा अकारान्तहलन्तानां कथ्यं कालेऽभावात् । In fact there are only three classes, for the final *ri* changes generally to *u*, *oi* in the some cases to *ara* or *ūra* and the final consonants are either dropped or takes an 'a' after them

२ । मागध्या सौपरेऽकारस्य 'ए' कारो भवति सुलोपश्च । In the *Māgadhī* dialect the final *a* becomes *e* (२) before the affix *su* and the affix *su* itself is 'dropped', as वृक्षः एकस्वे एषः-एषे, मेघः मेघे, अपभ्रंशे स्यभोः परचोरकारस्यो-कारो भवति । In the *Apabhrans'* *u* is substituted for the final *a* of a noun when the affix *su* or *am* is applied to it.

३ । अपभ्रंशे सर्वदैव जश्चसोर्लोपः । In the *apabhrans'a* *jas* and *sās* are always elided.

genotive plu) and *jas*, and *sas* (the affixes nom and acc plu) are also elided

(२) अतः परस्यानोऽकारस्य लुग् भवति ।

The *a* of *am*, the affix of the accusative singular is elided

(४) अतः परस्य टा इत्येतस्य यष्टीवक्ष्यचनस्य चानो णो भवति ।

N is substituted for *ṭa* and *ṣm*, the affixes of the instrumental singular, and genotive plural (१)

(५) छिं ङसौ वर्जयित्वा सुपि परत अकारस्य एत्वं भवति ।

The final *a* of nouns ending in *a* becomes *e* in all the cases except *ṣi* (loc. sing) and *ṣṣ* (gen sing)

(६) अतः परस्य भिषस्याने ङेवक्ष्य चानुभासिक चानुसारं च छिं भवति ।

Hi, *him*, or *him* is substituted for *bhis*, the affix of the instru. plu. (२)

(७) अतः परस्य ङसे ञो, दो, दु हि, चितो इत्येत आदेशा भवन्ति । दकारस्य लुक् च ।

१। अपभ्रंशे 'ङ' आने चकापनुषारी विहितो In the apabhraṃśa either *n* or *anustard* is substituted for *ṭa*.

अपभ्रंशे टा परतोऽकारस्य भिष्यवेक्ष्य भिषि च विकल्पेन । In the apabhraṃśa *a* is invariably substituted for the final *a* in Instr sing. and optionally in instru. plu. अपभ्रंशे चकापनु परस्यानो 'च' इत्यादेशो भवति In the apabhraṃśa *ham* is substituted for *am* the affix of the gen. plu.

मागधी चानो चार्द्धं वा In the magadhī *daḥam* is optionally substituted for *am*.

२। मागधी प्रकाश कल्पलतिकयो केवलं 'हिम्' इत्यादेशो विहितः According to *Prakritaprabhāṣa* and *Kalpatalika* only 'him' is substituted for *bhis*

tto, do, du, hi, and hitto are severally substituted for *nasī* the affix of the ablative sing. (१) The *d* of *do* and *du* is also elided

(८) अतः परस्य भ्यसः स्थाने तो, दो, दु, हि, हितो सुंतो इत्येत आदेशा भवन्ति ।

Bhyas the affix of the ablative plural is replaced by *tto, do, du, hi, hintto* or *sunto* (२)

(९) अतः परस्य ङसः स्थाने स्स इत्यादेशो भवति ।

Ssa is substituted for *nas* the genetive, sing (३)

(१०) अतः परस्य छे रेकारो भिश्चादेशो भवति ।

E and *mm* are substituted for *nz* the affix of the locative singular. (४)

१। प्राकृत प्रकाश कल्पलतिकथोः ङसेः स्थाने 'आदो' 'दु' तथा 'हि' इति त्रय एव आदेशा विहिताः । According to *Prākṛitaparakasa* and *Kalpalatikā* the substitutes for *nasī* are only three in number *ado, du* and *hi* ,

शौरसेन्या ङसे. स्थाने आदो, आदु इत्यादेशौ भवतः ; कल्पलतिकामते केवल दो । In the *saurasenī* *ādo* and *ādu* are substituted for *nasī* but according to *Kalpalatika* only *do* is substituted for it

पैशाच्या ङसे. स्थाने आतो आतो इत्यादेशौ भवतः । In the *paisachi* *āto* and *ātto* are the substitutes for *nasī*. अपभ्रंशे ङसे छे, छ In the *apabhrans'a* *ha* and *hu* are substituted for *nasī*

२। अपभ्रंशे भ्यसोऽकारात् परस्य ह इत्यादेशो भवति । In the *apabhrans'a* *hum* is substituted for *bhyas* after nouns ending in *a*

३। मागध्यां ङसो विकल्पेनाद्यादेशो भवति । In the *māgadhī* *āha* is optionally substituted for *nas* अपभ्रंशे ङसः सु, हो, स्सो, इत्येत आदेशा भवन्ति । In the *apabhrans'a* the substitutes for *nas* are *su ho* and *ssō*

४। शौरसेन्या अदन्तात् छे केवल एकार एव । In the *saurasenī* only *e* is substituted for *nz* after nouns ending in *a*

उदाहरणम् ।

Examples of the above rules.

	एकवचनं Singular	वचनवचनं Plural
प्रथमा (nom)	देवो	देवा
द्वितीया (acc)	देवं	देवे, देवा
तृतीया (instr)	देवेण (१)	देवेहि, देवेहिं, देवेहिं
चतुर्थी (abl)	{ देवतो देवाथो देवाउ देवाहि देवाहितो इत्यादि	{ देवाहितो देवासुतो देवेहितो, इत्यादि
पञ्चमी (gen)	देवस्य	देवाय, देवाय
षष्ठी (loc)	देवे, देवेभि	देवेषु, (२) देवेषु
सप्तम्यर्थ (voc.)	देव, देवो	देवा

सर्वे अदन्ता देव शब्दवत् आत्मा ।

All nouns ending in *a* are declined like देव ।

पुलिङ्गकारोकारान्त-शब्दानां रूपाणि ।

Declension of nouns (masculine) ending in (२) *i* or *u* (उ)

नियमाः (rules)

(१) इदुदन्तानां सु, जस् भिम्, भ्यम् सुप इत्येतेषु परतोऽन्त्यद्वयोर् भवति ।

Before *su* (nom sing) *jas* (nom. plu.) *bhis* (instr plu.) *bhya* (oblique plu) the final *i* or *u* of nouns becomes long

१। अल्पशक्तिकामते देवे देवाय इति ग्रामो कथं ।

२। अथर्धम् सुपो हिं द्वयं कथयिष्यति ।

(२) इदुदन्तयो जस ओकारादेशो भवति, एोच ; जसोलुक् च क्वचित् ।

O or no is substituted for *jas* (nom. plu) ; in some instances *jas* itself is elided

(३) इदुदन्तयोः शसो एो भवति । ङसश्च वा । (१)

No is substituted for *sás* (the affir acc. plu) no is also optionally substituted for *nas* (ङस) the gen sing

(४) इदुदन्तेभ्यः टा विभक्तेर्णा इत्यय मादेशो भवति ।

Ná is substituted for *tá* (intr. sing) (२)

(५) ॥ शेषमदन्तवत् ॥

The remaining declension is like that of nouns ending in *a*

उदाहरणानि Examples

एकवचनं		वज्रवचनं
प्रथमा (nom)	गिरी	गिरीओ, गिरियो
द्वितीया (acc)	गिरिं	गिरियो (३)
तृतीया (instr)	गिरिया	गिरीहिं
पञ्चमी (abl)	गिरिदो इत्यादि	गिरिहिंतो, गिरीसंतो इत्यादि
षष्ठी (gen)	गिरियो, गिरिस्	गिरिया, गिरियां (१५)
सप्तमी (loc)	गिरिम्भि	गिरीसु, गीरीसुं,
सम्बो (voc)	गिरि	गिरीओ

१। अपभ्रंशे इदुङ्ग्रा ङसि, भ्यस्, ङीना यथा क्रम हे, ऊ, छि इत्यादेशा भवन्ति ।
In the *apabhraṁsa* *a he hum* and *hi* are substituted for *nasi*, *bhyas* and *ni* respectively after nouns ending in *i* or *u*

२। अपभ्रंशे टा स्त्राने ए चानुस्वारो एकारश्च भवति । In the *apabhraṁsa* *e* as well as *anuswara* and *na* are substituted for *tá* after nouns ending in *i* or *u*

३। केषांश्चिन्मते शसि च गिरीओ गिरि ; गुर्वओ, गुर्व इति रूप द्वय । According to some authorities these nouns may have two other forms in *sás* as गिरीओ, गिरि, गुर्वओ, गुर्व ।

प्रथमा	गुह	गुह्यो, गुह्यो
द्वितीया	गुह	गुह्यो (१)
तृतीया	गुह्या	गुह्यि
पञ्चमी	गुह्यो इत्यादि	गुह्यितो इत्यादि
षष्ठी	गुह्यो, गुह्य	गुह्यं, गुह्य (२)
सप्तमी	गुह्यि	गुह्य, गुह्य
अष्टमि	गुह	गुह्यो

सर्वे ङकारान्ता गिरिमन्द्बदुकारान्ताश्च गुह्यमन्द्बदु रूपानि भवन्ते ।

All nouns ending in *s* or *h* are declined like *girs* or *gurn* respectively

ङकारान्त पुलिङ्ग शब्द रूपाणि (नियमा) ।

Rules for Declension of nouns ending in *ṅ* (ङ) (manu-
culine.)

(१) ङकारान्तस्य सुपि परत आर इत्यादेशो भवति । अदन्त
वचसा रूपाणि ।

The final *ṅ* of words becomes *dra* before all case affixes,
and such words are declined like those ending in *a*

(२) स्वमी वर्ज्यं सुपि परत ङकारस्य स्थाने विकल्पेनोकारादेश
उत्त पक्षे ओकारान्तशब्दवरूपाणि भवन्ति ।

U is optionally substituted for final *ṅ* before all case-
affixes except *सु* (nom. sing), and *अम* (acc. sing)
when *u* is substituted for *ṅ*, the rules of declension pre-
scribed for nouns ending in *u*, shall apply

१। अपभ्रंशे आसीद् अं च भवति । In the apabhransha, *kāś* as well
as *kām* are substituted for *kaś* after nouns ending in *s* or *u*.

२। भोरेभ्यो भट् शब्दस्य 'भट्ट' इति रूपं भवति । In the saurashtri the
word *bhartṛi* take the form of *bhatta*.

(३) सम्बोधने सौपरे ऋदन्तस्य विकल्पेनाकारोदेशो भवति ; विशेषणवाचिनि तु न ।

A is optionally substituted for the final *ri* (ऋ) of nouns in vocative singular, as हे पित्र, हे पित्रे, (हे पितः) , but this rule does not apply to words ending in *ri* (ऋ) used as adjectives, as हे कत्तार ।

(४) पितृ, भ्रातृ, जामातृणां सुपि परत ऋस्थाने 'अरो' भवति आरापवादः ।

The *ri* of the words *pitri*, *bhrātri*, and *jāmātri* becomes *ara* instead of *āra* before the case affixes, तथा-मदन्तवत् रूपाणि च they are declined like words ending in *a*; सौ परत आकारश्च वा before the affix *su*, the *ri* of these words may also optionally become *ā*.

Examples उदाहरणानि ।

भर्तृशब्दः ।

एकवचनं	वञ्जवचनं
१मा (nom) भर्तारो	भर्तुणो, भर्तारा
२या (acc) भर्तारं	भर्तुणो, भर्तारे
३या (instr) भर्तुणा, भर्तारेण	भर्तारेहिं, भर्तुहिं
५मी (abl) भर्तारादो, भर्तुणो इत्यादि	भर्तारहिं, भर्तुहिंतो
६थी (gen) भर्तुणो, भर्तारस्य	भर्तुणं भर्ताराणं
७मी (loc) भर्तारे, भर्तारस्मि, भर्तुस्मि	भर्तुसु, भर्तारेषु
सं (voc.) हे भर्तार	हे भर्ताराः

सर्वेषामृकान्तपुंलिङ्गानां भर्तृशब्दवत् रूपाणि भवन्ति ।

All nouns ending in *ri* are declined like the word *bhartṛi*.

पिट् शब्दाः।

एकवचने

वचनवचने

१मा (nom.) पित्रा (१) पित्रो	पित्रा (२)
२या (acc) पित्र (३)	पित्रे, पिदुणो
३या (instr) पित्रेण, पिदुया	पित्रेर्णि
४मो (abl.) पित्रादो, पिदुणो इत्यादि	पित्रर्हितो, पिदुर्हितो इत्यादि
५थो (gen) पित्रस्य पिदुणो	पित्राय, पिदुण
७मो (loc) पित्रे पित्रणि, पिदुणि	पित्रेभ्य, पिदुभ्य
८म (voc) हे पित्र, हे पित्र	हे पित्रा

एव भाट्ट जामाभो कृपाणि भवन्ति ।

The words *bhṛātri* and *jāmātri* are declined like *pitr*

ईकारोकारान्तामा पु लिङ्गानां कृपाणि ।

Declension of words (masc) ending in i or u

(१) प्राकृतप्रकाश कल्पलतिकथोरीकारोकारान्तामा शब्दानां साधनार्थं न ह्येकं कृपाणि विद्यन्ते । प्रतीयते तत् तेषामपि यथाक्रमं भिकारोकारान्तवत् कार्याणि भवन्तीति ।

१। शौरभर्ता प्रथमैकवचने 'पिदा' इति रूपं भवति । यदा 'ताद कथो वि ददाह पिदा' In the sauraset the word *pitr* becomes *pidā* in nom. singular

२। धावगन्धर्व जसि 'भादरी' इति रूपम् दृश्यते । We find also the form 'भादरी' in nom. plu. of *bhṛātri* as अनुमेयसु एवं वयसिद् मे भादरी ।

३। भावानरे जसि 'पिदर' इति रूपम् । In some dialects we find also the form *pitr* in acc. sing

In the *Prākṛitaprakāśa* and *kalpalatikā* no special rules are given for declension of masculine words ending in *ī* or *ū*. Such words are declined like those ending in *i* or *u* respectively.

(२) हेमचन्द्रेण तु क्तिवन्तानां ईकारोकारान्तानां सर्वस्यामेव विभक्तौ द्वयं विधानं कृतं, सम्बोधने तु विकल्पेन ।

According to Hemachandra the final *ī* or *ū* of words, which are formed by the application of the suffix *kwip* to the roots, becomes short before all case affixes. This rule is optional in the vocative singular.

गो शब्दस्य पुलिङ्गे गाव इति रूपं भवति । ततोऽस्यादन्तवत्
रूपाणि भवन्ति ।

The word *go* takes the form of *गाव* in the masculine and is declined like words ending in *a*

स्त्रीलिङ्ग शब्दाः ।

Feminine nouns.

स्त्रीलिङ्ग शब्दानां रूपकथनात् प्राक् स्त्री प्रत्यया विविच्यन्ते । ते च प्रायः संस्कृतवत्, कचिन्तु विशेष नियमानुगताः ।

Before proceeding to decline feminine nouns it would be necessary to state that the rules for feminine suffixes in Sanskrit are in general also applicable to *prākṛita*. Some words in *prākṛita* are however subject to special rules, which we enumerate below

विशेष स्त्री-प्रत्ययाः ।

Suffixes which are applied to some special feminine nouns.

(१) अथादि प्रत्यय निमित्तो षोडीशमसिधा तस्य विकल्पः ।

The suffix *ni* which is, proscribed by panini's sūtra (4/1/15) to feminine nouns is optionally applied in *Prākṛita*

(२) अजातिवाचिनोनाथ सिधा विकल्पेन ङी ।

Except in words signifying species, the suffix *ni* is optionally applied to all feminine nouns, as काली, काला इत्यादि, कुमार्यादौ नित्यमेव the suffix *ni* is invariably applied to the words *humārī* &c

(३) छाया हरिद्राभ्यां वा ।

Ni is optionally applied to the words *chhayā* and *Haridrā*, as छाया, छाया, हरिद्रा, हरिद्रा,

(४) स्वभादे भ्रान्ते स्वभादय, अदिनवचरपाणि ।

The feminine words *sacari* &c. assume the forms of *sasā* &c and are accordingly declined like words ending in *ā* as ससा, मशदा, दुहित्रा ।

(५) अनाभि सुपि किं-यत्-तद्वा जियं ङीष्वा ।

When the pronouns *kinī*, *yāt*, and *tāt* are used in the feminine gender *ni* the suffix is optionally applied to them, as बीची, काची &c. (१) ।

॥ स्त्रीलिङ्ग शब्द साधन नियमा ।

The following are the rules for the declension of feminine nouns

(१) सिधां जगसो भ्रान्ते चत्, ओत् इत्येतौ वा भवतः, दीर्घं च वा द्विवचनम् ।

१। मीरसेनां शेष सिधां प्रदर्शते । This rule has no force in the *sauraseni* dialect.

In feminine nouns either *ut* or *ôt* is substituted for both the affixes *jas* and *sas* and the final short vowels become optionally long (१) ।

(२) स्त्रियां वर्तमानात् नान्नः परे टा, डस्, डीनां स्थाने आत् अत्, इत्, एत्, इत्येत आदेशा भवन्ति । आदन्तात् टादीनां स्थाने आन्न भवति ।

In the declension of feminine nouns the affixes *tá*, *nas* and *ní* change to either *át*, *at*, *et* or *et*; (२) these affixes do not change to *át* after feminine nouns ending in *á*.

(३) सर्वत्र प्राग्दीर्घो ङसेर्वा ।

The final short vowel of a feminine noun becomes long before all case affixes ; but before *nas* the rule is optional (३) ।

(४) स्त्रीलिङ्गस्य नान्नोऽभि परे ह्रस्वो वा भवति ।

The final long vowel of a feminine noun becomes short before the affix *am* (acc. sing)

(५) स्त्रियां वर्तमानादीकारान्तात् भोः जश्शसोश्च स्थाने आकारो वा भवति ।

१ । शौरसेन्या जसि स्त्रिया उत् नस्यात् In the *sauraseni* *ut* is not substituted for the affix *jas* in the feminine nouns,

२ । अपभ्रंशे टास्थाने एदेव । In the *apabhrans'a* only *e* substitutes for *tá* (instr sing)

३ अपभ्रंशे ङसि ङसोःस्थाने हे, भ्यस्याभोः स्थाने जं, तथा डेः स्थाने हिं भवति In the *apabhrans'a* *he* is substituted for *nási* and *nás* , *hum* for *bhays* and *ám* and *hum* for *ní*.

In the declension of feminine nouns ending in *i* (ई) *ā* (आ) is optionally substituted for *au* (nom sing) *as* (nom plu) and *as* (acc plu)

(६) आवन्तात् सम्बोधने आप एव ।

The final *ā* of the feminine nouns formed by the application of the suffix *āp* after them, changes to *e* in vocative singular ; as हेमाले अन्यथ तु न भवति । This rule is not applied to nouns ending in *ā* not so formed, as हेमिचष्का,

आकारान्त स्त्रीलिङ्गशब्दा ।

Declension of feminine nouns ending in *ā*

सता शब्दा ।

एकवचनं

वञ्जवचनं

१ मा (nom) सदा

सदा लदाओ, (१) लदाउ

२ या (acc.) सदा

सदा, लदाओ, लदाउ

३ या (instr) सदाए, लदाए, लदाअ

सदाहि, लदाहिं, लदाहिं

४ मी (abl) लदादो, लदाए, लदादि

सदाहिंती इत्यादि

५ णी (gen.) लदाए, लदाइ, लदाअ

सदाणं लदाण

७ मी (loc) लदाए, लदाइ, लदाअ

लदासु लदासु

८ म (voc.) हे सदे

लदाओ

सर्वे आकारान्ता सतावत् ।

१। Observe that in Prakrita, no sandhi is allowed between the vowel of a case affix and the final vowel of the word to which it is applied. प्राकृतप्रतिपदिक विभक्तिभूतयोर्न सन्धि ।

All feminine nouns ending in *i* are declined like

यता ।

इकारान्त स्त्रीलिङ्ग शब्दाः ।

Feminine nouns ending *i*.

एकवचनं	वहुवचनं
१ मा (nom) बुद्धी,	बुद्धी, बुद्धीओ, बुद्धिउ
२ या (acc) बुद्धिं	बुद्धी, बुद्धिओ, बुद्धिउ
३ या (instr.) { बुद्धीए, बुद्धीइ बुद्धीआ बुद्धिअ	{ बुद्धीहि बुद्धीहं
४ मी (abl) { बुद्धीए, बुद्धीइ इत्यादि	{ बुद्धीहितो, बुद्धीमुतो इत्यादि
६ थी (gen.) { बुद्धीए, बुद्धीइ बुद्धीआ, बुद्धीअ	{ बुद्धीणं, बुद्धीण
७ मी (loc) { बुद्धीए, बुद्धीइ बुद्धीआ, बुद्धीअ	{ बुद्धीषु, बुद्धीमुं
सं (voc) बुद्धी	बुद्धी, बुद्धीओ इत्यादि

सर्वे इकारान्त स्त्रीलिङ्ग शब्दा बुद्धिशब्दवत् ।

All feminine nouns ending in *i* are declined like the word बुद्धि ।

उकारान्त स्त्रीलिङ्ग शब्दाः ।

Feminine nouns ending in *u*

एकवचनं	वहुवचनं
१ म (nom) धेणू	धेणू, धेणूओ, धेणूउ
२ या (acc) धेणुं	धेणू, धेणूओ, धेणूउ

४ या (instr)	घेणूए, घेणूइ, घेणूआ, घेणूअ	घेणूहि, घेणूहि
५ मी (abl)	घेणूदो, घेणूइ, इत्यादि	घेणूहितो, घेणूमुतो
६ टो (gen)	घेणूए, घेणूइ, घेणूआ, घेणूअ	घेणूण, घेणूण
७ मी (loc.)	घेणूए, घेणूइ, इत्यादि	घेणूसु, घेणूसु
८ (voc)	घेणु, घेणू इत्यादि ।	

सर्वे उकारान्त स्त्रीलिङ्ग मध्वाधु ।

All feminine nouns ending in u are declined like the word घेणु ।

ईकारान्त स्त्रीलिङ्ग मध्वाधु ।

Feminine nouns ending in i (ई)

नदी मध्वाधु ।

एकवचन	वचन
१ मा (nom)	नदी, नदीआ
२ या (acc.)	नदी, नदीओ, नदीआ
३ या (instr)	नदीए, नदीइ
४ मी (abl)	नदी, नदीहितो, नदीमुतो
५ टो (gen)	(नदीए, नदीइ)
६ मी (loc.)	नदीसु, नदीसु
७ (voc)	नदी इत्यादि ।

सर्वे ईकारान्त स्त्रीलिङ्ग मध्वाधु । नदी मध्वाधु ।

All feminine nouns ending in i are declined like the word नदी,

उकारान्त स्त्रीलिङ्ग शब्दाः ।

Feminine nouns ending in *ú*

वधू शब्दः ।

एकवचनं

वहुवचनं

१ मा (nom) वद्ध

वद्ध, वद्धो इत्यादि

२ या (acc.) वद्धं

वद्ध, वद्धो इत्यादि

३ या (instr) वद्धए, वद्धइ इत्यादि

वद्धि, वद्धिं

४ मी (abl) वद्धो, वद्धए इत्यादि

वद्धिंतो वद्धुंतो

६ धी (gen) तृतीयावत्

वद्धणं, वद्धण

७ मी (loc) तृतीयावत्

वद्धु, वद्धुं

सं (voc) वद्ध इत्यादि ।

सर्वं उकारान्त स्त्रीलिङ्ग शब्दा वधूवत् ।

All feminine nouns ending in *ú* are declined like the word वधू ।

मकारान्त स्त्रीलिङ्ग शब्दाः ।

Feminine nouns ending in *ri* (चृ)

मातृ शब्दः ।

एकवचनं

वहुवचनं

१ मा (nom) मात्रा

मात्राः

२ या (acc) मात्रं (१)

माए

३ या (instr) मात्राइ, मात्रात्र इत्यादि

माएहिं माएहि

१ । शौरसेन्या द्वितीयैकवचने 'मादर' इति रूपं भवति । In the sauraseni acc, sing form of the word मातृ (mātṛ) is मादरं (madaram.)

पूमी (nbl.)	मात्रादो, मात्राए इत्यादि	मात्रादितो, मात्रामुतो
इष्टो (gen.)	मृतीयावत्	मात्राण्य, मोत्राण्य
उमी (loc.)	मृतीयावत्	मात्रासु, मात्रासु
सं (voc.)	मात्र इत्यादि (१)	

गो मध्यस्थ स्त्रीलिङ्गे गात्री गार् इति रूपद्वयम्, ततश्च ईकारान्त स्त्रीलिङ्ग वदूपाणि । The word *go* in the feminine gender becomes *गात्री* or *गार्* and is declined like the words ending in *i*

अजन्त क्लीबे लिङ्गवद् ।

Neuter nouns ending in a vowel

नियमाः (rules.)

(१) क्लीबे वर्त्तमानात् स्वरान्ताच्चाय मौं प्लाने म् भवति ।

M is substituted for *au* (nom. sing.)

(२) क्लीबे वर्त्तमानात् स्वरान्ताच्चाय परयोर्जगृमसो भ्राने ईं,

इं, षिद्येत्येत आदेशा भवन्ति । (२) ।

In, *im* or *pi* is substituted for *jas* and *sas*

(३) क्लीबे सन्बोधने सुलोपो भवति ।

The voc sing affix *su* vanishes after all neuter nouns.

१ । हेमचन्द्र मते साह मध्यस्थ 'गार्' 'मात्रा' इति रूपद्वयं भवति । According to Hemchandra the word *gātri* assumes also two other forms viz *गार्* and *मात्रा*

२ । मौर्येषां स्त्रीबे जगृमसोः खाने जेवसे विपदेशः । In the Sauraseni dialect, only *ni* is substituted for *jas* and *sas* after neuter nouns. अपघ्नो 'ई' एव and in the *apabhraṃsa*, only *ni* is the substitute for *jas* and *sas*

(४) स्त्रीवे सौपरे इदुतोर्नदीर्घः ।

The final *i* or *u* of a neuter noun does not become long before *su* (nom. sing.)

अकारान्त स्त्रीव लिङ्ग शब्द रूपाणि । Declension of neuter nouns ending in *a*.

कुलो शब्दः ।

एकवचनं

वहुवचनं

१ मा (nom) कुलं

कुलाणि, कुलाद्, कुलाद्

२ या (acc) कुलं

कुलाणि, कुलाद्, कुलाद्

सं (voc.) हे कुलं

पुंस्वदन्त्यत् । The remaining are like masculine words ending in *a*.

इकारान्त स्त्रीव लिङ्ग शब्द रूपाणि । Declension of neuter nouns ending in *i*

दधि शब्दः ।

एकवचनं

वहुवचनं

१ मा (nom) दहिं, दधि

दहीणि, दहीद्, दहीद्

२ या (acc) दहिं, दधि

दहीणि, दहीद्, दहिद्

सं (voc) दधि

पुंस्वदन्त्यत् । The remaining like masculine in *i*.

उकारान्त स्त्रीव लिङ्ग शब्द रूपाणि । Declension of neuter nouns ending in *u*.

मधु शब्दः ।

एकवचनं

वहुवचनं

१ मा (nom.) मज्जं, मज्ज

मज्जणि, मज्जद्, मज्जद्

एया (acc) मञ्ज, मञ्ज

मञ्जणि, मञ्जइ, मञ्जई

स (voc) मञ्ज

पुम्बदन्त्यत । The remaining like masculine in "

हलन्ता शब्दाः । Declension of nouns ending in consonants.

प्राश्नते हलन्ता शब्दा एव न भन्ति । केपाश्चिदन्य हलां लोप
केपाश्चाजन्ते परिणामस्तत एव हलन्त शब्द साधनार्थं न नियम विधेया
लक्ष्यन्ते । प्राश्नताचार्यैर्हि केवलमात्मन राजनित्येतयो शब्दयो
साधनार्थं कति नियमान् कृत्वा तेष्वन्यत्र नान्तेषु यथाङ्गमं प्रवर्तिता ।

As final consonants in sanskrita words are elided in *Prakita* or such words are transformed into others ending in vowels *Prakita* grammarians do not give rules for declension of words ending in consonants some special rules are however found for declension of *Ātman* and *Rājan* and these are said to be applicable to words ending in *n* as far as usage of old authorities may allow

राजम् शब्द रूपणि ।

Declension of the word *rājan*

एकवचन

वञ्जवचन

१मा (nom) राज्ञा (१)

रात्रायो, रात्रा

२या (acc) राज्ञं

राए राज्ञायो

१ हेमचन्द्र मते नानास्य पूर्वसि विकल्पेनाच्चादेशो भवति । According to Hem
chandra *ān* is optionally substituted for the final letter of the nouns
ending in *n* as राज्ञायो राज्ञा इत्यादि ।

इया (instr.)	रक्षा, राक्षणा	राक्षि.
पूमी (abl)	राक्षादो, रक्षो, राक्षादु, राक्षणे	राक्षाहितो, राक्षितो
इष्टी (gen)	रक्षो, राक्षणे, राक्षस्	राक्षाणं, राक्षणं, राक्षस
उमी (loc)	राक्षमि, राए, राक्षमि	राक्षसु, राक्षसं
सं (voc)	राक्षा, राक्षं इत्यादि	

आत्मन् शब्द रूपाणि ।

Declension of the word *Atman*.

एकवचनं

वहुवचनं

१ मा (nom)	अप्पा, अप्पाणो	अप्पाणा, अप्पाणो, अप्पा
२ या (acc)	अप्पाणं, अप्पयं	अप्पाणे, अप्पणो
३ या (instr)	अप्पाणेण, अप्पणा	अप्पाणेहिं, अप्पेहिं
४ मी (abl)	{ अप्पाणाओ, अप्पणो, अप्पाओ, अप्पादो इत्यादि	{ अप्पाणाहितो अप्पाहितो इत्यादि
५ ष्ठी (gen.)	अप्पाणस्स, अप्पणो	अप्पाणणं, अप्पाणं
६ मी (loc)	अप्पाणमि, अप्पे	अप्पाणेषु, अप्पेसु
७ सं (voc)	अप्पं इत्यादि ।	

युवन्, यावन्, म्रक्षन् इत्यादयो नकारान्ता आत्मन् शब्दवत् ।

All other nouns ending in n as युवन् &c are declined like *átman*.

प्राकृत कल्पलतिकायां भौ परे भवद्भगवद्भगवन्तस्यानुस्वारो विहितः ।

According to *prākṛita kalpalatikā*, the final t of the words *bhabat* and *bhagabat* changes to *anuswara* before

su (both nom and voc sing) भवं (भवान्), हे भव (हे भवान्)
भगव (भगवान्), हे भगव (हे भगवान्), (१) ।

प्राच्यायां भव ऋद्ध्य स्त्रीलिङ्गे भोदी इतिरूप भवति ।

In the *Prāchīnā dialect* the feminine form of bhavat
is bhōdi.

सर्वनाम शब्दाः ।

The Pronouns

प्राकृते सर्वनाम सम्बन्धिन केऽपि साधारण नियमा न दृग्मन्ते, सर्वं
एव नियमा विशेष-स्वभावा । केवल सदन्तसर्वाणामशब्दाणां
साधनार्थे कति साधारण नियमा मन्तीति तेषामुल्लेख क्रियते ।
अन्येषां साधन नियमा स्तुतुदाहरणेभ्योऽवगन्तव्या । (१) ।

There are no general rules in the prakṛita grammar
for the declension of pronouns. Almost every pro-
noun is specially treated. But the declensions of the
pronouns ending in *a* are subject to some common rules
which we shall here notice. The declension of other
pronouns may be gathered from the several examples
given below.

१ सोरमेत्यादि विषय एव सध न् शब्देऽपि प्रयत्नते । In the Sauraseni this rule
is also applied to *Maghabat* तच्च दुष्वासयः शौ दुष्वास्य इति रूपं । In the
Sauraseni the word *Durbāsas* becomes *durbāsās* before nom sing

१ । सध नामशब्दो अयमस्य सध्या दिशरूप (The *sarddā* class) सध्या विषय उभ
उभय उतर, उतस (प्रत्ययाना) इतर, अयतर, अत् न नोस उभ, सिम सध
यद इतद् इदम्, अदस, एक द्वि पुंसद् अफद मवम, किन् ।

श्रदन्तसर्व्वनाम साधन नियमाः ।

Special rules for the declensions of pronouns ending in *a*

(१) । सर्व्वीदे रतः परस्य जस एङ्गवति ।

E is substituted for *jas* (nom plu) after the word *sarva* &c when used in the masculine gender (१)

(२) । सर्व्वीदेरदन्तात् आभो एसिं इत्यादेशो वा भवति । डेश्च स्तिं, मि, त्य इत्येत आदेशा भवन्ति, तथेदमेतदौ वर्ज्जयित्वा डेर्हिच्चादेशो भवति ।

After the pronouns of the *sarvādi* class used in the masculine or neuter gender, the affix *ám* becomes *esim*, and *ni* becomes *smim*, *mmi*, *tth* or *him* optionally But it does not become *him* after *idam* and *etad* (२)

सर्व्व शब्द पुं रूपाणि ।

Declension of the word *sarva* masculine

एकवचनं	वहुवचनं
१ मा (nom) सर्व्वी	सर्व्वे
२ या (acc) सर्व्वं	सर्व्वे

१ । शाक्यी सर्व्वानाम् एच, In the *Sákaii*, *e* is optionally substituted for first *a* of *sarvādi* as सर्व्वे, सर्व्वे ।

२ । शौरसेन्या इदम् किं यत्तद् आभ एसि न स्यात् । In the *Saurasenī*, *esim* is not substituted for *ám* in *idam*, *him*, *yat* and *tat*, एक भाषाया किमादे रभो 'ह' स्यात् । In the *Takka* dialect, *ham* is substituted for *ám* after *kim* &c अप्रथमे अकारान्तात् सर्व्वानाम् डेर्हिमेव केवलम् । In the *Apabhraṃsa*, only *him* is substituted for *ni* after *sarvādi* ending in *a*.

इया (instr) सम्बेण	सम्बेहिं ✓
धूमो (abl) सम्बदो सम्बतो इत्यादि	सम्बेहितो इत्यादि
इष्टो (gen.) सम्बसु	सम्बेसि सम्बाथु
उमो (loc) सम्बस्मि सम्बस्मि सम्बत्य सम्बेहिं (१)	सम्बेसु सम्बेसु
सम्बादोभा स्त्रीलिङ्गे आदन्त स्त्रीलिङ्ग शब्दवत्, स्त्रीवे अदन्त स्त्रीव लिङ्ग शब्दवत् रूपाणि ।	

In the feminine gender *sarvadi* are declined like feminine words ending in *ā*, and in the neuter like those ending in *a*

एष विशादयाम् । The word *visra* &c which come under *sarva* class are thus declined

अपभ्रंशे सर्वस्य भादादेय ।

In the *Apabhransa*, *राह* is substituted for *सर्व* ।

यत् शब्द पु रूपाणि ।

Declension of the word *yat* (masculine)

एकवचन	बहुवचन
१ मा (nom.) (२) जो	जे
२ या (acc) ज	जे
३ या (instr) जेष जिण	जेहिं
धूमो (abl) जत्तो, जदो जथा जाओ	जाहितो, जासुतो इत्यादि

१ । अपभ्रंशे दन्तात् सम्बा देः कसे च इत्यादे यो भवति । In the *apabhransa* *ham* is substituted for *nasī* after *sarvadi* तथा हेः केवस हिम् एव and only *hins* for *ni* (loc. sing)

२ । अपभ्रंशे न इति रूपं भवति ।

૬ છો (gen) જસ જાસ (૧)

જાણું જેમિં (૨)

૭ મો (loc) જસિં, જમ્મિ, જહિં (૩) જત્ય

જેસુ

यच्छब्दस्य स्त्री लिङ्गे आत्म वर्जिते ङीष्वा भवति । यथा जी, जीया, इत्यादि ।

The suffix *ní* is applied to the feminine of *yat* before all the case affixes except *ám* (gen. plu)

तत् शब्द रूपाणि ।

Declension of the word *tat* (masc)

एकवचनं

वज्रवचनं

૧ મા (nom) મો

તે, દે

૨ થા (acc) તં, ણં

તે, દે

૩ થા (instr) તેણ, તિણાં, (૪) ણેણ

તેહિં, ણેહિં

૫ મો (abl) તત્તો, તદો, તા, તહા, તાઓ

તાહિંતો દ્વિત્યાદિ

૬ છો (gen.) તાસ, સે, તસ (૫)

તાણં તેસિં, સિં (૬) દાણં

૭ મો (loc.) તસિં, તમ્મિ, તત્ય, તહિં (૭)

તેસુ દ્વિત્યાદિ

૧ । અપભ્રંશે (In the apabhraṇsa) પું masc 'જાસુ' સ્ત્રી (fem) અહે ।

૨ । શૌરસેન્યા (In the sauraseni) કેવલ (only) જાણ, ટક્કાયાયા (In the takka) આહ, જાણ, રૂપ દ્વય ।

૩ । કાલાર્થે જાહે, જાલા when *ni* (loc sing.) signifies time the word *yat* assumes the forms જાહે and જાલા before it

૪ । પૈશાચ્યા (in the paisāchi પું masc) 'નેન' સ્ત્રી (fem) નાણ ।

૫ । શૌરસેન્યા હસિ તસ્ય, 'સે' રૂપે આસિ ચ તણમિતિ 'The form 'તાસ' is not used before *nas* in the sauraseni, and 'તાણ' is the only form before *ám* અપભ્રંશે (in the apabhraṇsa) હસિ (before gen sing) પું (masc) તહ, સ્ત્રી (fem.) તાસુ, ટક્કાયાયા (in the takka) આસિ (before gen plu) તાહં તાણ

૬ । કાલાર્થે when *ní* signifies time તાહે, તાલા, શૌરસેન્યા હેમ્મિ નં ભવતિ । in the sauraseni *mmi* is not substituted for *ní* અપભ્રંશે In the apabhraṇsa પું masc તહિં, સ્ત્રી તહે ।

૭ । અપભ્રંશે ચ રૂપ ।

तच्छब्दस्य स्त्रीलिङ्गे प्रथमैक वचने सा इति रूपं ।

The word *tat* assumes the form of 'सा' in feminine nom. sing स्त्रीवे (in neuter) 'तं', स्त्रियामान्-वर्णिते स्त्री च । The suffix *ni* (नी) is also applied to it before all case affixes except *am* (gen plu) यथा सी, तीचा इत्यादि ।

एतच्छब्द पु रूपाणि ।

Declension of the word *etad* (masculine)

एकवचनं

वचनवचनं

१ मा (nom.) एस, एसो, (१)

एते, एदे,

२ था (acc.) एतं,

एते, एदे

३ या (instr.) एदिथा, एदेण, एणं

एतेहिं, एदेहिं, एएहिं

४ मी (abl.) एतो, एताहो, एआओ इत्यादि

एतेहिंतो, इत्यादि

५ ठी (gen.) एअसु, एदसु, (२) एअसु, से

सि, एएसिं, एदसुं (२)

७ मी (loc.) { अयमि एतय, इअमि, (४)
{ एअमि, एअमि इत्यादि

{ एएसु, एदेसु,
{ इत्यादि

अदसु शब्द पु रूपाणि । Declension of the word *adasu* masculine

१ । छीने (in the neuter) एदं एवं इति रूपद्वयं ; विषां (in the feminine) एसा एवसा इति रूपद्वयं अपच जे (In the *Apabhraṃsa*) पुं (masculine) एतो स्त्री (feminine) एव छी (neuter) एज ; श्रीरसेयां एव इति रूपं न ख्यात् the form 'एव' is not used in the *Sauraseni* dialect.

२ । अपच जे (In the *Apabhraṃsa*) असि (before gen. sing) एअचो इति रूपं ।

३ । श्रीरसेयां (In the *Sauraseni* क्षेत्रज्ञ (only) एदसुं, इह भाषायां (In the *Tatva*) 'एदसुं' 'एदसुं' इति रूपद्वयं

४ । अपच जे (In the *Apabhraṃsa* 'एद' इति रूपं ।

एकवचनं	वज्रवचनं
१ मा (nom) अमू (१)	अमूणो
२ या (acc.) अमुं	अमूणे
३ या (instr) अमुणा	अमूहिं
४ मी (abl) अमूओ, अमूउ, इत्यादि	अमूहिंतो इत्यादि
६ ठी (gen) अमुणो अमुस्तु	अमूणं
७ मी (loc) अमुन्मि, अयन्मि, इअन्मि	अमूसु इत्यादि

इदम् शब्दं पुं लिंगाणि । Declension of the word इदम् (masculine.)

एकवचनं	वज्रवचनं
१ मा (nom.) इमो (२) (अअं)	इमे
२ या (acc.) इमं, एं	इमे
३ या (instr) इमिणा, इमेण, ऐण	एहिं, इमेहिं, ऐहिं
४ मी (abl) इदो, इमादो, इतो इत्यादि	इमेहिंतो इत्यादि

१। अदम् शब्दस्य प्रथमैकवचने सर्वत्र अच इति च रूपं भवति । The form (अच) also is used in all genders in the sing शौरसेन्या अच इति रूपं न भवति । In the Sauraseni this form is not used साधारणतः स्त्रियां अमू, तथा स्त्रीवे अमु, इति । But the forms अमू and अमुं are generally used in feminine and neuter respectively

२। इदम् शब्दस्य स्त्रीलिङ्गे सौ, इअ, इमि-चा तथा स्त्रीवे सौ, अमिच, इदम् इएम् इति रूपं द्वयं भवति । In feminine nom sing it has two forms इअ इमिचा, and the forms in neuter before nom and acc sing are इदम् and इएम् । शौरसेन्या (In the Sauraseni the feminine form in the nom. sing (स्त्रिया सौ) is इअ, and (स्त्रीवे) in the neuter इदम् इमम् । अपभ्रंशे (In the Apabhraṃsa) इदमो चायादेशः (चाय is substituted for इदम्) ।

६ष्ठो (gen) अरु, इमं, ये इमां, मि (१)

७मो (loc) अरिं इमं, इह, ये एसु

कि शब्द पु रूपाणि (१)। Declension of *kim* (masculine)

एकवचन

वचन

१मा (nom) को (१)

के

२या (acc) क

के

३या (instr) किय, केण

केहि

४मो (abl) कोपो, कोस, कथा, कभो कदो (४) केहिंनो इत्यादि

६ष्ठो (gen) कास, कस (५)

काम, केमि, काण ११ १२

७मो (loc) कहिं, कसिं कणि, कत्य (६) केसु इत्यादि

कालार्थे (when it (कि) signifies time it has the following forms काहे, काला, काला ।

१। शौरसेनीयं चामि केवले इमां इति कथं । In the *Sauraseni* it has only one form इमां in the (gen. pl.)

२। अपप मे किमि नाने 'कार' 'कवरी' इत्यादेशो च In the *Apabhraṃsa* 'कार' and 'कवरी' are optionally substituted for *kim*

३। विषां (in feminine) कु and कोमे (in neuter) दि ।

४। शौरसेनीयं (In the *Sauraseni*) कदो the form before *nasi* is कदो अपप मे (In the *Apabhraṃsa*) कदा ।

५। विषां (In the feminine) the forms before *nasi* are किय, कोमे, कोस, कोवा, कोट, कीर, शौरसेनीयं पुंलिङ्गस्य न भवति । the form कास is not used before *nasi* masculine in the *Sauraseni* अपप मे (In the *Apabhraṃsa*) पुं masculine कास विषां (In the feminine) कदो ।

६। शौरसेनीयं कणि इति कथं न । The form कणि is not used in the *Sauraseni*

युष्मद् रूपाणि । Declension of the word युष्मत् (*yushmat*)

एकवचनं

वङ्गवचनं

१ मा (nom.)	{ तुमं, तं, तुं, तुवं, तुह	{ ज्ञे, तुज्ज्ञे, तुज्मा तुह, तुहे, उहे, तुह्ये
२ या (acc.)	{ तं, तुं, तुवं, तुमं तुह, तुमे, तुए	{ वो, तुज्मा, तुज्मा, तुहे, तुह्ये,
३ या (instr.)	{ दे, ते, तद्, तुए, तुमं तुमद्, तुमए, तुमे, तुमाद्	{ तुहेहिं, तुह्येहिं, उहेहि, उज्माहि, तुज्माहि, इत्यादि
४ मी (abl.)	{ तत्तो, तद्गतो, तुवत्तो तुम- त्तो, तुज्मात्तो, तुहत्तो, तु- हत्तो, तुह्यत्तो तद्दो, तुव, दुहि, तुमहिंतो, इत्यादि।	{ तुह्याहिंतो तुज्माहिंतो तुज्मात्तो, तुहत्तो तेहिंतो, दुहिंतो इत्यादि।
६ षो (gen)	{ तुह, तुज्मा, तुम, तुद्, तु, ते, तुह, तुह, तुहं, तुव, तुम, तमे, तुमाद्, दे, तुह्य	{ वो, मे, तुज्मा, तुह्याण, तुह्याण, तुमाण, तुह्याण उह्याण, तुवाण इत्यादि
७ मी (loc)	{ तद्, तए, तुमए, तुमे, तुमाद् तद्, तुमि, तुममि, तुवमि, तुहमि, तुज्मामि, इत्यादि	{ तुह, तुहेसु, तुह्येसु तुहसु, तुमसु, तुहेसु इत्यादि

मागध्यां युष्मद् शब्दस्थस्थाने तुप्पं, तुह इत्यादेशौ भवतः ।

In the māgadhī tuṣṣṇ, and तुह are substituted for yusmad.

शौरसेन्यां युष्मद् रूपाणि ।

एकवचन

वक्रवचन

१मा, (nom) २या, (acc) तुम ✓

तुम्हे

३या (instr) तए,

तुम्हेचि

५मी (abl) तुम्हादी

तुम्हादितो

६ठी (gen) ते, दे, तह, तुम्ह

तुम्हाग

७मी (loc) तह, इत्यादि

तुम्हेसु

अपभ्रंशे दुष्प्रचलित रूपाणि ।

एकवचन

वक्रवचन

१मा तुह

तुम्हे, तुम्हाद

२या तह पद

तुम्हचि = -

५मी तउदीत,

तुम्ह

तमुदीत, तुम्हदीत

(आमि) तुम्हद, (सुपि) तुम्हासु

अपभ्रंश रूपाणि । Declension of the word *asmad*

एकवचन

वक्रवचन

१मा (nom) { अहं अहमि, अमि,
अम्हि, छ, अधम, मि{ मे वृत्त अमह, अम्हे
अम्हो, मो२या (acc) { केणं, मि, अमि, अम्हो,
म, मसं, मिस, अह{ अम्हो, अम्हा, यो,
के, अम्ह३या (instr) { मिसो, मसं, ममए, (मए),
ममाह, मम्हो इणो, मम्हा{ अम्होचि, अम्हादि, अम्ह
अम्हो, के५मी (abl) { मम्हो, ममत्तो, मम्हो,
मम्हो, मम्हात्तो, मम्होदो,
ममदुचि इत्यादि{ ममत्तो, अ वत्तो, ममा-
दितो, ममासुत्तो, ममेसुत्तो,
अम्होदितो इत्यादि

६ठी (gen)	{ मे, मम, मद्, मह, मद्, मह्य, नह्यं अम्ह, अम्हं	{ ऐ, णी, महे, अम्ह, अम्हं, अम्हे, अम्हो, मम, अम्हाणं, महाणं, मह्याणं
७मी (loc)	{ मि, मद्, ममाद्, मए, मे, अहम्मि, मम- मि, महम्मि, इत्यादि	{ अम्हेसु, ममेसु, महेसु, मएसु, एवं अम्हसु, ममसु इत्यादि

(१) गौरसेन्यां “अस्मच्छब्दरूपाणि” declension of *asmad* in the *sauraseni* dialect.

एकवचनं	वहुवचनं
१ मा (nom.) ङी, अहं	अम्हे, वयं
२ या (acc) मं	अम्हे
३ या (inst) मए	अम्हेहिं
४ मी (abl) मतो, ममादो	अम्हेहिंती इतरादि
६ ङी (gen) मे, मम, मद्	अम्ह, अम्हाणं
७ मी (loc) मद्, मए	अम्हेसु

मागध्यां अहं वयमोःस्थाने “हगे” “हके” इत्यादेशौ भवतः ।
 In the *māgadhī* हगे and हके are substituted for अहं and वयं ।

अपभ्रंशे “अस्मद्” शब्दरूपाणि । Declension of “*asmad*” in the *apabhraṃsa*

एकवचनं	वहुवचनं
१ मा (nom) हउ	अम्हे, अम्हइ
२ या (acc) मद्	अम्हे, अम्हई

एषा (instr) मद	अमृतेषु
पूमी (abl) मञ्ज, मद्य	अमृतेषु चिते
दृष्टी (gen) मञ्ज मद्यु	अमृते
उमो (loc) मद &c	अमृतायु

दि शब्दरूपाणि । Declension of the word *di*

वङ्गवचन

वङ्गवचन

१मा (nom) { दो दुमे, दोणि येणि, दुणि, विणि	पूमी (abl) { दोरितो केरितो, दामादि
२या (acc) { दो, दुमे, दोणि येणि, दुणि, विणि	३यी (gen) { दोण्ड (१) दोण येण
४था (instr) { दोरि, दोरि विधि	५मो (loc) दोसु, देसु

वि शब्दरूपाणि । Declension of the word *vi* (वि)

वङ्गवचन

वङ्गवचन

१मा (nom) तिणि	पूमी (abl) तीरितो
२या (acc) तिणि	३यी (gen) तिण्ड
४था (instr) तीरि	५मो (loc) तीसु

चतु शब्दरूपाणि । Declension of the word *chatur* (चतु)

वङ्गवचन

वङ्गवचन

१मा (nom) { चत्तारो, चउरो, चत्तारि	२या (acc) { चत्तारो, चउरो, चत्तारि
---------------------------------------	---------------------------------------

१। चत्ताराचकेय आमा नरं च चत्तारो रत्तादेयो भवति; चत्तारो or चउ is substituted for दल after the words signifying number as चत्तारं चउ, चत्तारं रत्तादि चत्तारो भवति This rule is not applied to विमति । &c

इया (instr) चञ्चिं

ईष्टी (gen.) चञ्चणं

पूमी (abl) चञ्चिंती

उमो (loc) चञ्चु

॥ शेषाणामदन्तवत् ॥ उक्तैभ्योऽन्येषां संख्यावाचकानामदन्तवत्
रूपाणि भवन्ति ।

All other words signifying number are declined like words ending in *a*

पञ्चन् शब्दस्य स्त्रियां 'आप' भवति The suffix *āp* is applied to *panchan* पञ्चन् (in the feminine) as पञ्चा, पञ्चाहिं इत्यादि ।

विभक्त्यादेश विधिः ।

तादर्थ्ये षष्ठी वा ।

The genitive is optionally used for the dative when the latter signifies 'तादर्थ्य' "for it."

प्राकृते विभक्ति व्यवहारस्य नियमो नास्ति, कश्चित् द्वितीयाद्वितीययोः
सप्तमी, पञ्चम्यास्तृतीया, सप्तम्याद्वितीया, प्रथमाया अपि द्वितीया ;
The use of the cases in the prakrita dialects is very anomalous, we find in some instances the use of locative for acc and instr, that of instr. for the ablative, in others the acc is used for the locative and even for the nominative (१)

१। शार्दूया सप्तम्या पञ्चमी। In the sábari ablative is used for the locative

इति चतुर्थोऽध्यायः ।

अथ पञ्चमोध्यायः ।

प्रथम पाद ।

(तिङन्त प्रकरणम्) Verbs

प्रत्यय-विशेषः ।

Of the affixes

प्राकृते ऋद्ध यडादि प्रतायागो न विशेषनिघमा वर्तन्ते ।

देवर्त्त हेमचन्द्रस्य व्याकरणे “पञ्चोद्युक्” । इत्येक सूत्रं दृश्यते ।

Prākṛita grammars in general do not give special rules regarding suffixes *kyan*, *yan* &c In Hemachandra's *vyākarna* only we find the rule '*kyanoryulu*' i.e. the 'y' of the suffix *kyan* is elided, नः, गच्छाद् (चगुरुर्गुरुर्भवति) ।

(१) प्राकृते गणभेदव्यवन्धेय नास्ति ।

In prākṛita the distinction of *gana* or classes of roots is not observed. All roots are conjugated alike.

(२) प्राकृते तिवादीनां तिङ्तां वर्तमान काले वक्ष्यमाण रूपाणि भवन्ति । तथादन्ताद्यवर्त्मयिषा धातूनां नात्मने परस्मैपदित भेदोऽपि ।

The conjugation affixes *tip* &c. of roots in several pronouns are changed to the following in the present tense, no distinction being recognized between *parasmai* and *ātmnepadi* roots except in those ending in *u* (१)

(१) चरदि पाणिनीयप्रस्थानानुसारं तिवादीनां चकप भवन्ताम् । We must understand here by *tip* &c. the affixes mentioned in the *sūtra* 3/1/38 of *Pāṇini* यथा तिप तम भि, चिप चम च, मिप चम् सम्, त आताम् नः, याप आयां धम्, इवदि भविष्ये । ग्रीकस्थो सर्वे धातवः परस्मैपदिनो भवन्ति । In the saurasheni all roots are used in the *Parasmaipadi*.

वर्तमानकाल-प्रत्ययाः । (the affixes of the present tense)

Singular

Plural

एकवचनं

बहुवचनं

प्रथम पुरुषस्य (3rd person) i इ (१); nti, nte, ire, न्ति, न्ते, इरे

मध्यम पुरुषस्य (2nd person) si सि ; इत्था, ह (itthá, ha)

उत्तम पुरुषस्य (1st person) mi मि, मि ; मो, मु, मा, (mo, mu, má)(२)

(४) अकारान्तानामात्मनेपदिधातूनां प्रथम मध्यमयोरेकवचनस्य स्थाने यथासंख्यं ए, से इत्यादेशौ वा भवतः ।

The atmanepadi roots ending in *a* take optionally *e* and *se* in the 3rd and 2nd person singular instead of *i* and *si* ; as तुवरए, तुवरसे, (त्वरते, त्वरसे) ;

(५) अदन्ताङ्गातोर्भापरे अत आत्वं वा भवति ।

A' is optionally substituted for the final *a* of roots ending in *a*, when *mi* follows, as हसामि, हसमि इत्यादि ।

(१) । स्मर्त्तव्यं हि प्राच्ये द्विवचनं नास्तीति ; The reader should remember that there is no dual number in the Prākṛita

(२) । अपभ्रंशे वर्तमाने तिवादीनां स्वरूपाणि यथा In the apabhraṃśa the affixes *tip* &c are changed into the following in the present tense

sing एकवचनं

plu बहुवचनं

प्रथम पुरुषस्य (3rd person) *i* (इ)

nti (न्ति) &c

मध्यम पुरुषस्य (2nd person) *hi* (हि)

hu (हु)

उत्तम पुरुषस्य (1st person) *u* (उ)

(hum) हू

पैशाचा ति स्थाने ति, ते, इत्यादेशौ भवतः । In the Paisachi *ti* and *te* are substituted for 3rd person singular

शौरसेन्यां ति स्थाने 'दि' भवति In the sauraseni *di* is substituted for *ti* as चोदि, भोदि (भवति) इत्यादि ।

(६) अकारान्ताद्वातो मीमुनेषु परेषु अत इत्थ मात्व भवति, कचिदेत्वमपि ।

I or *it* is substituted for the final *a* of root when *mo*, *mu*, or *ma* follows, in some instances *e* is also substituted for the same, as इमिमो, इमामो, इमेमो, इमिमु, इमेमु इत्यादि ।

अकारान्त धातूनां वर्त्तमानं रूपाणि ।

The conjugation of roots ending in *a* in the present tense.

अस धातुः । root bhana

Singular

Plural

एकवचन

वक्त्रवचन

प्र पु (3rd per) भणद्, भणए

भवन्ति, भवन्ते भविरे

म पु (2nd per) भणसि, भणसे

भणद्, भवित्वा

उ पु (1st per) { भणामि
भणमि

{ भवामो, भविसो,
भवेमो इत्यादि

एव इत्यपठाय

अस धातुश्च विशेषणियमनुसरति The root *as* is conjugated in the following (तार) ; as

अस धातु रूपाणि ।

एकवचन

वक्त्रवचन

प्र पु (3rd per) अष्टद्, अत्य

अष्टति, अत्य

म पु (2nd per) सि, अष्टसि, अत्य

अत्य, अष्टित्वा, अष्टह

उ पु (1st per) मिक्ष अत्य, अष्टामि

मिक्षो, मिक्षा, इत्यादि

(७) भूतार्थे विहितस्य प्रत्ययस्य स्थाने खरान्तात् ही, सी, हीञ्, इत्येत आदेशा भवन्ति ।

In the past tense *hi*, *si*, *hiya*, is indiscriminately used for the affixes after roots ending in a vowel in all persons and numbers, as कासी, काही, काहीञ्, (अकार्षीत् अकरोत्, चकार इत्यादि), ठासी, ठाही, ठाहीञ् (अस्यात्, अतिष्ठत् तस्यौ) ;

(८) व्यञ्जनान्ताद्धातोः परस्य भूतार्थे विहितस्य प्रत्ययस्य स्थाने 'इञ्' आदेशो भवति ।

In the past tense *rya* is substituted for all the affixes in the roots originally ending in consonant (१), as गेह्हीञ् (अभेहीत् अगृह्णात्, जग्राह) ; असधातो भूतार्थेन प्रत्ययेन सह 'आसि' 'रहेसि' इत्यादेशौ भवतः । आसि or रहसि is substituted for the root *as* in the past tense, as आसि, (सः, त्वं, अहं इत्यादि) प्रकाशेत्वेकैवचनेष्वयं विधिः । According to the *Prākṛitaprakas'a* this rule is used in the singular only.

(९) भविष्यति तिवादीनां रूपाणि ।

In the future tense the conjugation affixes *tip* &c. assume the following forms

(१) । प्राकृतप्रकाशमते भूते प्रत्ययस्य ईञ् आदेशो भवति, एकाचक्षु धातोर्हीयादेशः । According to *prākṛita prakasa* *Iya* is substituted for the affix, after roots in the past tense and *hiya* after a monosyllabic root, as ऊवीञ्, (अभूत्, अभवत्, बभूव) ; काहीञ्, (अकार्षीत्, अकरोत्, चकार) , प्रायोभूते निष्ठान्त प्रयोग एव दृश्यते । In the past tense generally the verbs formed with the affixes *kta* and *ktabatu* are used

Singular	Plural
एकवचन	वचन
प्र पु (3rd per) <i>hi i</i> (हिइ)	<i>hanti, hante, hire</i> (हन्ति हन्ते हिरे)
म पु (2nd per) <i>hisi</i> (हिंसि)	<i>hitha, hitha</i> (हित्य हिथ)
व पु (1st per) <i>himi, hami ssami, or ssam</i> (हिमि, हामि, सामि, सम्)	<i>hissā, hithā</i> हिशा, हिरा (१)

भविष्यति धातु रूपाणि ।

The conjugation of the roots in the future

भू धातु रूपाणि ।

Singular	Plural
एकवचन	वचन
प्र पु (3rd per) { होहिइ (भवि यतिभविता वा)	{ होहिन्ति, हतादि (भवि यन्ति, भवितारो वा)

(१) । शौरसेनी भविष्यत् प्रत्यये चरे धिर्भवति । एष इति कल्प सतिका । In the saurasehi the syllable *ssi* is used after roots in the future according to kalpalatika *ssa* is used instead of *ssi* भौतु न but this auxiliary is not used before वा जाती चकार इकाराद्य and *i* is also joined to the roots, as भविमिहिइ, करिमिहिइ इत्यादि ।

अन्या जातुतिभौतये भविष्यद्विषये एव वा साता । In the abanti *jj* or *jjā* is used between affixes and roots in the future as होज्जर होज्जाट (भविष्यति) पैसाया भविष्यति ते समुत् 'एव । In the Palsuchi *ssa* is substituted for the affix *ti* 3rd person singular in the future.

अपच मे भविष्यत् वै विनयम् त्यादे । साची वा भवति कल्पसतिकाभते इत्यय । In the apabhraṇṣa *ssa* is optionally substituted for affixes in the future according to kalpalatika *isa* is also substituted for them.

म. पु. (2nd per)	{ होहिहि (भवि- ष्यसि, इत्यादि)	{ होहित्या, होहिह (भविष्यथ (इत्यादि)
उ. पु. (1st per)	{ होहिमि, होस्मामि, होस्मं, (भविष्यामि इत्यादि)	{ होहामो, होस्मामो इत्यादि (भविष्यामो इत्यादि)

क धातु रूपाणि ।

प्र. पु. (3rd per.)	{ काहिइ (करिष्यति, कर्त्ता, अकरिष्यत्)	{ काहिंति (करिष्यन्ति कर्त्तारः अकरिष्यन्त)
म. पु. (2nd per)	{ काहिसि, (करिष्यसि (इत्यादि) एवमन्य नापि ।	{ काहित्या, (करिष्यथ, इत्यादि
उ. पु (1st per)	काहं, काहिमि	काहामो

हस धातु रूपाणि ।

Singular	Plural
एकवचनं	वहुवचनं
प्र. पु. (3rd per) { हसिहि, (हसि- ष्यति इत्यादि	{ हसिहिन्ति, हसिष्यन्ति { इत्यादि ।
म. पु. (2nd per) { हसिहिसि, (हसि- ष्यसि, इत्यादि	{ हसिहित्या, (हसिष्यथ, { इत्यादि
उ. पु (1st per) { हसिस्मं, इत्यादि हसिष्यामि इत्यादि	{ हसिस्मामो, हसिहामो { (हसिष्यामः इत्यादि ।

एवं भण, पठादयः ।

(११) वक्ष्यमाणधातवो भविष्यति विशेष नियमानुसरन्ति ।
तेषामुत्तमपुरुषैकवचन रूपाश्च स लिख्यन्ते अन्येषु श्रुधासु वदवग
क्तव्यानि ।

The following roots are specially conjugated in the
future tense Their 1st singular forms are given against
them In other persons, they are like *shru* which is con-
jugated below

धातव	उत्तम पुरुषैकवचन रूपाणि
ह	काह काहिमि
दा	दाहं, दाहिमि
सं-गम	सगच्छ
हृद	रोह्य
विद	वेच्छ
दृश	देच्छ
वच	वेच्छ
भिद	भेच्छ
बुध	भोच्छ
शु	मोच्छ मोच्छिष्य, मोच्छिमि इत्यादि
गम	गच्छ
मुष	मोच्छ
क्षिद	केच्छ

श्रु धासु रूपाणि ।

Singular

एकवचनं

Plural

वचनवचनं

म पु (3rd per) { मोच्छिह, मोच्छिहिह { मोच्छिन्ति, मोच्छिहिन्ति,
(ओच्छति) इत्यादि { (ओचन्ति इत्यादि)

म. पु. (2nd per.) { सोञ्चिभि, सोञ्चिद्भि { सोञ्चित्या, इतगादि
(ओञ्चिभि इतगादि) । (ओञ्चिथ इतगादि)

उ. पु. (1st per.) { सोञ्चं, इतगादि { सोञ्चिभो, सोञ्चिद्भिभो
(ओञ्चिभि) { इतगादि
(इतगादि । (ओञ्चिभः इत्यादि)

(१२) Potential mood (जोट, विधि-जिः &c)

Sing. (एकवचनं)

Plu वहुवचनं

प्रथम पुरुषस्य (3rd person) (उ) (१)

(न्तु)

मध्यम पुरुषस्य (2nd person) सु, हि (२)

ह

उत्तम पुरुषस्य (1st person) मु

मो

विध्यादिषु धातु रूपाणि । The conjugation of the roots in potential mood.

हस धातुः ।

Singular.

Plural

एकवचनं

वहुवचनं

प्र. पु. (3rd per.) { हसउ, (हसतु { हसन्तु, हसेन्तु,
(हसेत्) इतगादि { (हसेथु) इतगादि

(१) । शौरसेन्यामनुजायां उस्त्राने 'डु' रादेशो भवति । In the sauraseni du is substituted for u

(२) । अकारात् परस्य सोऽस्थाने 'इञ्जसु,' 'इञ्जहि,' 'इञ्जे,' इत्येत आदेशा भवन्ति । After roots ending in a, su becomes optionally *yyasu*, *yyahu*, *yye*, अकारात् सुलोपश्च वा । After roots ending in a the affix su is also optionally elided, दृष्टिभते एकाच एव हि. according to dandin he is used only after monosyllabic root.

म. पु (2nd per)	$\left\{ \begin{array}{l} \text{इमसु, इमदि, इम, इसे} \\ \text{ज्जसु, इसेज्जदि, इसेज्जे,} \\ \text{(इम, इमे) इत्यादि} \end{array} \right.$	$\left\{ \begin{array}{l} \text{इमस, (इमत,} \\ \text{इसेत) इत्यादि} \end{array} \right.$
उ. पु (1st per)	$\left\{ \begin{array}{l} \text{इमसु, (इमानि,} \\ \text{इमेयी) इत्यादि} \end{array} \right.$	$\left\{ \begin{array}{l} \text{इमामो (इमाम, इसेम)} \\ \text{इत्यादि} \end{array} \right.$

एवं यथादय , जेषास्मि मते जिघातो विंध्यादिषु परस्मानवत्
रूपाणि भवन्ति ।

According to some authorities in the potential mood the root *ji* is conjugated like in the present tense, as *जिअइ इत्यादि* । (१) ।

(१२) वर्त्तमाने, भविष्यति, विद्यादिषु चोत्पन्नस्य मध्यमस्य
ज्ज ज्जा, इत्येतावादेयौ वा भवतः । पक्षे च यथासाह ।

jja and *jja* are optionally substituted for the affixes in the present and future tenses, and also in the potential mood, there being an option the forms previously mentioned are also allowed. *इमपञ्चमते अत्रान्तापाठानां मेवायं विधिः*, according to Hemchandra this rule applies only to the roots ending in vowel, as *इसेज्ज*, *इसेज्जा* (*इमति*, *इमिष्यति*, *इमहु*, *इसेम् इत्यादि*) (२) ।

१। मोरपेया 'जि' नामो विंध्यादिषु 'जेसु' इत्यादि रूपाणि भवन्ति । In the Sanskrit the root *ji* assumes the form of *jeisu* &c in the potential mood.

२। मोरपेया निवर्तिता । This rule is not applied in the Sanskrit dialect

(૧૪) વર્તમાને, મવિચ્છતિ, વિચ્છાદિષુ ચ ધાતુપ્રત્યયયોર્મધ્યેપિ ઙ, ઙ્ઞા કૃત્યાદેશૌ વા ભવતઃ ।

jjā and jja are also used between roots and affixes in the present and future tenses and also in the potential mood, as જોજ્ઞાક, જોજ્ઞાક (ભવતિ, મવિચ્છતિ, મવતુ, મૂયાદિત્યાદિ) ।

(૧૫) શ્વત, જ્ઞાનચ કૃત્યેતયોરેકૈકસ્ય ન્તા માણ કૃત્યેતાવાદેશૌ ભવતઃ ।

Nta and māṇa are respectively substituted for the present participle *satr* and *sānach* (૧) as પઠન્તી, પઠમાણો ; હસંતો હસમાણો (પઠન્, હસન્) ;

(૧૬) સ્ત્રિયાં વર્તમાનયોઃ શ્વત જ્ઞાનચોરીકારાદેશૌ ભવતિ, ન્તી, માણા ચ ।

I is substituted for *sātr* and *sānach* when used in the feminine *nt* and *māṇā* are also substituted for them respectively.

(૧૭) વર્તમાન, વિધિલિઙ્, શ્વત્ષુ પરતોડકારસ્ય સ્થાને ઇકારો વા ભવતિ । (૨)

E is optionally substituted for the final *a* of a root in the present, and potential, and also in the present

૧ । અપભ્રંશે ત્રિ કાલે શ્વત પ્રત્યય । In the apabhraṇśa the participle *satr* is used after a root in three tenses viz : the present, the past and the future, as મોન્તો-મવન્ મવિચ્છન્ &c

૨ । શૌરસેન્યાં ધાતુતિહોર્મધ્યે વચ્ચલ ઇદાનીચાતાં In the śauraseni *e* or *ā* is optionally inserted between the roots and affixes as, મજેદિ મજાદિ ।

participle before *satra*, as हवेद्, हवद् (हसति), हसेत्, हसत् (हसेत्), इट् हसेतो हसतो, (हसन्), कश्चिद्यभवति there are exceptions of this rule, as जअद् (जयति), कश्चिदात्वमपि in some instances द् is also substituted for अ as सुपात् (उद्घोतु), (१)

भाव कर्मण्यो ।

Passive forms

(१८) भाव कर्मनिहितस्य यस्मात् आने इप्, इज् इत्येतावदेवो भवति ।

For *ya* (the suffix indicating passive form) *ia* and *ija* are substituted, as हसिअद्, हसिअद्, (हस्यते), दृमवचोभु भावकर्मण्योर्व्यासत्यं 'दीम' 'बुच' इतिरूपं भवति । The roots *dris*, and *buch* assume the forms *dria* and *buchcha* respectively in the passive, as दीमद्, (दृश्यते), बुचद् (उच्यते), (२)

ज्ञादीनां कार्यविशेषः ।

(१९) ज्ञा, तुम, तय्य, भविष्यत्काल विहिते च भाव्ये परे अत एव इप् भवति ।

१। मोरसेना यस्मात् आने इप् इत्यादेवो भवति । In the s'auraseni *ia* is substituted for *ya* (the affix of the passive) पैसाचानु 'इय्य' इत्यादेवो in the pais'achi *lyya* is substituted for *ya*

२। According to *prākṛitaprakāśa* only *a* or *ā* is substituted for *ya*, and an *a* in the first syllable of the root becomes *ā* भावकर्मण्योर्व्यासत्यं ज्ञादीनां कार्यविशेषः ।

When the affixes *ktwá*, *tuman*, and *tabya* follow, and also in the future *e* or *i* is substituted for the final *a* of root, as हसेजण हसिजण (हसित्वा), हसेजं, हसिजं (हसितुं); हसेअळं, हसिअळं (हसितव्यं); इत्यादि ।

क्ता प्रत्यये परत अत इभवति । *I* is substituted for the final *a* when *hta* (the affix of the past participle) follows, as हसिः (हसितं); पठित्रं (पठितं);

णिजन्तानां ।

(१०) णेः स्थाने अत्, एत्, आव, आवे इति चत्वार ऋदेशा भवन्ति । (१)

A, *e*, *āba*, or *ābe* is substituted for *ñich*, the causal affix.

(११) क्ते, भाव कर्माविहिते च प्रत्यये परतः णेलुंका ऋतोत्पादेशश्च ।

The causal affix *Nich* is optionally elided in the passive voice and also when the affix *hta* follows it; when elision does not occur, *āba* is substituted for it, as कारित्रं, करावित्रं (कारितं); रासित्रं, हसावित्रं (हसितं); शोसित्रं, सोसवित्रं (शोषितं), तोसित्रं, तोसवित्रं (तोषितं), कारीत्रइ, करावी-अइ, कारिण्णइ कराविण्णइ (कार्यते) इत्यादि णिचि अमस्थाने विकल्पेन भमाडादेशः ।

१ । In the *abanti s'ru* &c assume the forms of *subba* &c in the passive. अवन्ता भूतोत्पादे. सुब्ब इतन्नादिरूप यथा सुब्बए (अच्यते), भग्गए (भग्यते) गग्गए (गग्ग्यते)

Bhramada is optionally substituted for *bhrama* before the affix prefix as, भ्रमाहृ, भ्रमाबेहृ, भ्रमासेहृ, भ्रमावहृ (भ्रामयति)।

इति प्रथम पाद ।

अथ पञ्चमोध्यायस्य ।

द्वितीय पाद ।

(धोत्वादेशविधि)

साधारण नियमः ।

General rules.

(१) धञ्जनान्ताद्धातोर्भे 'अकारो' भवति ।

A is added to every Sanskrit roots ending in consonants, as दधई, (दधति) इत्यादि ।

(२) अकारान्ताभू वर्जयित्वा स्वरान्ताद्धातोर्भेऽकारागमो वा भवति ।

A is optionally added to roots ending in vowels, except those which have already *a* at their end, as पाहृ, पाअहृ, (पाति) , इत्यादि ।

(३) चि, जि, ऊ, श्रु, लू, पू, धूना मन्ते एकारागमो भवति एषां दीर्घस्वरस्य ह्रस्वश्च ।

Na is added at the end of the roots *chi*, *ju*, *lu*, *s'ru*, *sru*, *lū*, *pū* and *dhū* and the preceding long vowel is shortened, as चिण्ड् &c. च्यादीनां कर्मणि भावे च वर्तमानानामन्ते द्वितो वकारागमो वा भवति ।

In the कर्मवाच्य and भाववाच्य i.e. the true passive and the impersonal passive neuter of a verb *vv* is also optionally added to the root and the suffix यक् (ञ्) if applied to it is elided, as चिण्वद्, चिणिञ्जद् (चीयते) इत्यादि ।

चिञ् हन खनां कर्मणि भावेचान्ते द्वितो मी वा भवति । यको लोपः । At the end of the roots *chi*, *han* and *khan* when in the (भावकर्म) passive voice *mm* is optionally added, and the suffix *yak* (यक् ञ्) is elided after it ; as चिम्नद् (चीयते), हम्नद् (हन्यते), इत्यादि (१) । हन्तेः कर्तर्यपि । This rule is also applied to the root *han* even when in the active voice

(४) रुह, लिह, वह, रुधामन्त्यस्य भावकर्मणो द्वितो भो भवति । यक् लोपश्च ।

The final letter of the roots *duh*, *lih*, *bah* and, *rudh* when in the passive (भावकर्म), becomes *vv* and the suffix *yak* (यक्-ज्ज) is elided after it, as दुव्मद्, दुहिज्जद् (दुएते) इत्यादि ।

(५) गमादीना मन्त्यस्य भावकर्मणो द्वित्वं वा भवति । यक् लोपश्च ।

(१) शौरसेन्या मिथम एव न वर्तते In the s'aurasenī this rule is not applied

The final letter of the roots *gama* &c is optionally doubled in the passive voice (भावकर्मणोः), गम्यद्, गमिज्जद् (गम्यते), दृष्टद्, दृष्टिज्जद् (दृश्यते),

वक्ष्यमाणा धातवो भाव कर्मणोर्विभेद्य नियमानुमरन्ति ।

To the following roots special rules are applied in the passive voice.

(roots)	their forms in the passive voice.
धातव	(भावकर्म रूपाणि)
दृ	दृष्टद्, दृष्टिज्जद् (दृश्यते)
व	वक्ष्यद् वक्षिज्जद् (वक्ष्यते)
मं-रुध	मरुवभद्, मरुध्धिज्जद् (मंरुध्यते)
अनु-रुध	अनुवभद्, अनुवध्धिज्जद् (अनुरुध्यते)
उप-रुध	उपवभद्, उपवध्धिज्जद् (उपरुध्यते)
ह	हीरद् (ह्रियते), हरिज्जद्
कृ	कीरद् करिज्जद् (क्रियते)
तृ	तीरद् तरिज्जद् (तीर्यते)
जृ	जीरद् जरिज्जद् (जीर्यते),
अर्ज	{ विठप्पद्, विठविज्जद् अजिज्जद् (अर्जयते),
शा	षचद् षज्जद्, षाधिज्जद्, षाद्ज्जद् (शायते)
वि आ ह	वाह्धिपद्, वाह्रिज्जद् (व्याह्रियते)
आ रभ	आढप्पद्, आढवीअद् (आरभ्यते),

खेह सिप्पद् (सिह्यते) ;

सिप सिप्पद् (सिच्यते) ;

थद् घेप्पद् गण्हिज्जद् (गृह्यते) ;

स्पृश क्षिप्पद्

(६) धातोरन्त्यस्योवर्णस्यावादेशो भवति ।

Aba is substituted for the final *u* of a root, as ऋ-ण्व, इत्यादि ।

(७) धातोरन्तस्य 'ऋ' वर्णस्यारादेशो भवति ।

Ara is substituted for the final *ri* of a root, as कृ-कर इत्यादि । वृषादीनां मृकारस्य तु 'अरि' इत्यादेशो भवति । But *ari* is substituted for *ri* in the roots *brisha* &c as वृष-वरिष, कष-करिष इत्यादि ।

(८) धातोरिवर्णस्योवर्णस्य गुणो भवति ।

The final *i* and *u* of roots assume the forms of *é* and *ó* respectively, as नेद् (नयति), भोत्तुण (सुक्ता) ;

(९) वृषादीनां स्वरस्य दीर्घः ।

The short vowel of the roots *rush* &c. becomes long, as रुषद्, पूषद् (पुष्पाति), सीषद् (शिष्यति) ;

(१०) धातुषु स्वराणां स्थाने स्वरा वज्रलं भवन्ति ।

The final vowels of sanskrit roots arbitrarily change to new ones, use being our only guide in such cases.

(११) अग्री-लिखिता धातवो विशेषनियम-वशात् रूपान्तरं प्राप्नुवन्ति ।

The following roots change their forms under special rules

The original
sanskrit roots

The Prakrit forms which the sanskrit roots optionally assume at the time of conjugation.

संस्कृत धातवः

(संस्कृत धातूनां प्राकृत रूपाणि)

कथ

{ वञ्ज्, पञ्ज्, उप्पाल, पिमुण, मघ, योम,
चव, जप, योम, साह, पिप्पर (दु पार्थ)

धुगभा

धुण, दुगुप्फ, दुगुच्छा

बुभुध

पीर

धा

घा

गै

गा

जाल

जाल, मुण,

उत्-भा

धुमा,

युत्-धा

दह,

पा (पाने)

पिङ्ग, कप्त, पट्ट घोह

उत्-वा

ओह मा, वसुत्रा

जी-द्रा

उदीर, उघ

आ-घा

आरगध (१)

धा

अवमुक्क

सम्-सौ

सा

(१) गीरनीवा भाषाने जिह (in the Sauraseni dialect is substituted for ghnd

स्था (१)	ठा, थक्क, चिङ्क, निरप्प
उत्-स्था	ठ, ठेकु
क्ला	क्लाप, काथ
निर् मा	निम्माणा, निम्भव
चि	निम्भर
कदि-णिच्	नुम, णुम, सनुम, ठक्क, पप्काल
नि-वृ-णिच्	णिहोड, निवार
नि-पत-णिच्	णिहोड
दू-णिच्	दूम,
धवल-णिच्	दुम, धवल, (दूमव)
तुल-णिच्	उहाम (वा)
वि-रिच-णिच्	ओलुण्ड, उल्लण्ड, पल्लस्थ, विरेज
भिन्न-णिच्	वीमाल, मेमव ; (वा) ;
भ्रम-णिच्	तालित्रण्ड, तमाड, (वा) ;
तड-णिच्	आहोड, विहोड (वा)
नश-णिच्	{ विडड, नासव,, हारव, विप्पगाल, पलाव ;

(१) अपभ्रंशे स्था स्थाने ठक्क in the apabhraṃśa *ṭhakka* is also substituted, for *stha* शौरसेन्या स्था स्थाने केवलं चिङ्क उदः परस्यतु उत्थ in the sauraseni only *chitta* is substituted for *sthā* but when the prefix *ut* is joined to it the substitute is *uttha*. शकरी भाषाया स्था स्थाने चिङ्क इति, in the śākari-dialect *chista* is also substituted for *stha*.

दृश णिच

दाव, दम, दरकव, दरिध

उत् घट णिच

उग, उग्घाड

स्पृह णिच

सिह

सं भू णिच

आमंघ, (वा)

उत् नम णिच

{ उत्पथ उप्तास, गुगुगच्छ उप्पेस,
उप्ताव ,

प्र स्था णिच

पडव, पेडव, पडाय ,

वि ज्ञा णिय

बोड, आडुड विज्ज

अर्प णिच

अप्पिव, चमुप्प पणाम, अप्प ,

धा णिच

जव, जाव ,

यु णिच

उभ्याम, पभ्याम पाव ,

विकीर णिच

परकीड (वा)

रोमन्ध णिच

उग्गाल, वग्गोल, रोमंघ

काम णिच

थिऊव

प्रकाय णिच

पुण्य, पञ्चाम ,

कम्प णिच

विच्छोल (वा)

आ रुह णिच

वस, रोव ,

दोस णिच

रंस्वीस, डोस ,

रक्का णिच

राव (वा)

घट णिच

परिवाड (वा)

वेष्ट णिच

परि आस

क्री	किण (१)
वि-क्री	क्वे किण
भी	भा, वीह ;
आ-ली	अस्सी
नि-ली	{ णिली, अणि, लुक्के, णिरिग्घ, लिक्क { लिहक्के, निलिज्ज
वि-ली	वि१, (वा)
रु	रुंज, रुंट, रव
अ	हण, धुण
ध	धूव, धुण
भू (२)	{ हव, हो, हव, भव, (वकारेत् वज्जं प्रत्यये) ऊ इत्यादेशः, (पृथग्भूत स्थान- र्थयोः) णिव्वड इत्यादेशः, (प्रपूर्वकस्य तु भूधातोः) ऊप्प इत्यादेशः, (क्त प्रत्यये परे) 'ऊ' इत्यादेशो वा

(१) अपभ्रंशे क्री धातोः 'कीड' इति रूपं भवति in the *apabhransa kisu* is substituted for *krī*

(२) अपभ्रंशे पर्याप्तार्थे भुवोदुच इत्यादेशो भवति । In the *apabhransa huchch* is substituted for *bhū* when it is used in the sense of plenty (पर्याप्त) ।

श्रीरसेन्या भूधातोः स्थाने 'भो' हो 'ख लृट्यपोर्भव इति as, भविसद्भादि भवि च क्तेभू in the s'aurasenī 'bho' as well as 'ho' are optionally substituted for *bhu*, but *bhava* is substituted for it in the future and before the suffix *yap-* (ktwā) and when the suffix *kta* is joined to it *bhū* is substituted.

क (१) { कुण, कर, (काणेष्ठितार्ये) णिअर, (मिष्टमविपये)
 णिडु, (अवष्टम विपये) संदाण, (अमविपये)
 वम्फ, (कोधेनोष्ठमानिन्यकरणार्ये) णिओल,
 (मैथिन्यमन्म करणार्ये) पथस, पदस, (मिपूपा
 नाच्छोटनार्ये) णीमुच्छ (सीरकरणार्ये) कस,
 (चाटु करणार्ये) गुमल ।

ख (२) { कर, कूर, भर, भल, सट, विअर, सुमर,
 पयर, पण्ड, सर, (विपूर्यकस्य आरते) पणुम,
 विअर, वोसर ।

वि-आ-इ कोल पोछ, वाहर ।

मुच { कद्व, अवहेठ, मेस, रेअव, णिमुच्छ धेसाठ
 मुअ, (दुअमोचनार्ये) णिअल ।

वधु वेहव वेसव, जूरव उमच्छ,

रव रण्ड, अवड, विअविड्ड

सम्-आ-रव उवधत्य, सारव, समारव, वेसाय ।

सिच सिअ, सिमर, सेअ,

(१) मोरमेवा लोकोऽन्ते केचन कर इति आदेशः । काययोः क इति तथा काययोः
 आने दुच इति च । तुम तययोः का इति in the sauraseni only kara is sub-
 stituted for krip and before ktnd and yap la substituted for it
 and ktwa and yap themselves are replaced by dya Before the affixes
 ruz and tabya the substitute is ld

(२) मोरमेवा ख्वाखाने सुमर इत्यादेशो भवति in the sauraseni swara is
 substituted for smri.

प्रच्छ	पुच्छ
गज्ज	वृक्क, (वृषगज्जने) ढिक्क ;
राज	रग्घ, रक्ख, सह, रीर, रेह (१)
प्र-सू	पयस, उव्वेस. (गन्ध प्रसारे) महमह ।
नि-सू	नीहर, नील, धाड, वरहाड, नीसर
जागृ	जग्ग, जगार ;
वि-आ-पृ	आअड्ड, वावार ;
सं-ह	साहार, साहक ;
आ-दृ	सन्नाम, आदर ;
प्र-ह	सार, पहर ;
अव-ह	ओह, ओरस, उअर ;
अक	चय, तर, तीर, पार ; सक ;
त्यज	चय ;
ह	तर ;
पृ-णिच	पार
फक्क	क्क
स्नाघ	सलह
खच	वेअड, खच ;
पच	सौल, पडल, पअ ;

(१) In the s'auraseni *rāa* is substituted for *ray* शीरसेन्यां । राजस्य राज इति रूपं ।

મસજ (૧)	આડકઢ, ષિડકઢ, વુકઢ , સુપ્પ ,
પુજ	આરોહ, વમાટ, પુ જ ,
હજ્જ	હીહ, હજ્જ ,
હત્-વિજ	હમ્મિવ
તિજ	ઓસક્ક ,
મટજ (૨)	{ હગધુસ, હુબ્બ, પુબ્બ, પુંમ, ફુમ, પુમ, હુહ, હુસ ,
મંજ	{ હેમમ્મ, મુમ્મૂર, મૂર, સૂર, સૂહ, વિર, પવિરેજ, કારમ્મ, મીરેજ
વ્રજ (૩)	વચ,
અનુ-વ્રજ	પરિઅણ, અણુ વચ ,
અજ્જ	વિહર, અજ્જ ,
પુજ	જુંજ, ઠજ્જ, જુપ્પ ,
મુજ	{ મુંજ, જિમ, ઝેમ, કમ્મ, અમ્મ સમાણ, પમહ, વહ્હ (હપૂર્વકથા મુજધાતો । કમ્મવ રત્થાદેયો ।
ઘટ	ગઠ, ઘઠ , ✓
સં-ઘટ	સંગહ, સંધઠ

(૧) મોરસેઆ મપ્પજનાતો આને વહુ મજ્જો મવતઃ in the sauraseni budda and majja are substituted for masj

(૨) મોરસેઆ મુજનાને વચ રત્થાદેયો મવતિ in the sauraseni ghassa is substituted for maffa

(૩) માલ્યા મ્પજનાટઆને વહ્હ રત્થાદેયો મવતિ in the mágadhi banja is substituted for brassa

स्फुट

फुट, फुंड,

स्फुट (हास्ये)

सुर ।

मण्ड

चिंच, चिंचअ, चिंचिस्त, रीड, विडिक्त;

उड

{ तोड, तुड, खुड, खुड, उखुड, उस्तुक, एलुक,
लुक, उस्तुर

घूर्ण

धूल, धोल, धूम, पदस (१)

नृत

नच ;

वि-नृत

ढंस, विवड

नृत

नच ;

कथ

अड, काड ;

ग्रन्थ

गण्ड

मंथ

विरोल, धुमल ;

ज्ञाद

अन अच, (एतन्त्यायस्यैवं रूपं)

नि-सद

णमज्ज

क्षिद

{ दुहाव, एिच्छ, एिछोर, एिच्छर, एिच्छूर,
लूर, क्षिंद ; (आपूर्वकास्य क्षिदेः) उत्रांद,
उद्दाल इत्यादेशौ

विद

विष्णु ;

मृद

{ मल, मळ, परिच्छ, खड्ड, चड्ड, मण्ड.
परसाड ;

(१) In the s'aurasenī only *ghumma* is substituted for *ghurpa* (गौर-
सेन्या केवल धूम इति ।

इन्द्र	उज्जुम, फर
पर	पम
मि पद	मिपम मिपमम
वि मं वर	मिपद, विसोह पंथ विमंथ
वर	वर, राव
मर	मर परकोठ
आ कन्द	वीरर मर
मिह	मू मिहूर, मिह, -
मिह	मिहम -
रुध	रुधम रुध रुध
मि मिध	रुध, मिधेह
कुध	मूर, कुधम,
जग	जग जग,
मग	तह, तहह, तहहह, विरल
यप	यिपप
उप-यप	अजिप, उपमपप
मं तप	भंरा, -
वि आप	ओपग, वाव
मम् आप	ममाप ममाप

यिप

{ गमत्य, अहक, इमोल, वेम पोम,
 { बुह, जल, पर, यमा, पुम, यिव

उत्-क्षिप	{ गुलुगुष्क, उत्थ, घ, असत्य, उक्थन्त, उत्सिक, ह्खुव, उक्खिव ; (आपूर्वस्य क्षिपते) णीरव, अक्खिव
क्षप	कगवस, लिभ, लोद, सुअ ;
वेप	आअम्भ, आअत्थ ;
वि-क्षप	भाख, वडवड, विल्लव
क्षिप	लिंप
गुप ✓	विड, णड, गुप्प
क्षपां करोति	अवहावेद
प्र-दीप	तेअव, संदुम, संधुक्क, अम्भुत्त ;
लुभ	संभाव, लुभ ;
लुभ	खडर, पड्डह ;
आ-रभ	आरंभ, आढव, आरभ ;
उप-आ-लभ	ऊरंव, पक्षार, वेलव ; उवालभ ;
अव-जृंभ	जभा, जभाअद्
नम	णव ;
नम (भाराक्रान्ते कर्त्तरि) णिभुढ, नव ;	
वि-अभ	णिब्बा, वीसम
आ-क्रम	उद्धाव उत्थार, वंद, अक्रम ;
अम	{ टिरिटिल्ल, दुडुल्ल, ढंढल्ल, चक्कम, सभड, भमड, भमाड, तलअंट, रुंट, कुंप, भुम, गुम, फुम, फुस, दुम, दुस, पर, भम ;

गम (१)

{ आ, आइ, अणुदण्ड अदण्ड, उणुम
अणुम, पण्ड, पण्डद, निम्न वी जीण,
जीमूक पदम रम, परिपण्ड वीम, दनि
अण निरिणाम, निरिण आमेद, आदर,
गण ,
(आणुम गमे एने अदिपण्ड इतादयो
भाति वा दये आगण्ड) ।

हम (गमौ)

हम

मं गम

अगिर, मंगण्ड

अभि आ गम

उ मत्प

प्रति आ गम

पण्ड पण्डगण्ड

रम

परिमाण, पडिमा मग

रग

{ मण्डक रोण्ड उभाज किमिकिष, कण्डुम,
{ मोटटाच वीमर, वेम रग,

पूर

{ अणुपा अणुपा, उण्डुम, अणुम, अदि
{ रेम पूर

सर

तुपर, जण्ड, दूर, (कादी) तुर इत्यपि,

चर

गिर, कर, पाण्ड, पण्ड पिमाण, निम्न

चन

चम चन ,

(१) गौरीशंकराचार्य जी गमो म इति गमपण्ड नुपय in the anusvara ga is substituted for gam before the affixes *lud* and *rup* and the affixes themselves too assume the form of *dya* मागमो दीयगमो इय in the *ma gadhi* ga cha is substituted for gam

उत्-कृष्टः	उत्थल,
वि-गल	थिप्प, णिट्टुह
दल	विसट्ट, दल ;
मील	मिल्ल, मील ;
वल	वम्पा, वल ;
भ्रंश	फिड, फिट्ट, फुड, फुट्ट, चुक्क, मुल्ल, भस ।
नश	{ णिरणास, णिवह, अवसेह, पडिसा, सेह अवहर, नल्ल ।
अव क्रीश	ओवास ।
सं-दिश	अप्पाह :
दृश (१)	{ निअच्छ, पिच्छ, अवअच्छ, अकाअल्ल, चज्ज, सच्चव, देक्ख, उअक्ख, अवक्ख, अवअक्ख, पुलअ, निअ, अवआस ।
स्पृश	{ फास, फंस, फरिस, छिव, छिह, आलंस आलिह ;
प्र-विश ✓	परिअ, पविस ; (२)
प्र-मृशमुषोः	पग्गुस ;
पिष ✓	{ णिवह, णिरणास, णिरिणज्ज, रोच चड्ड, पीस । ✓

(१) शौरसेन्यां दृशे. पेक्ष, *pechch*, is substituted for *dīs* in the *s'amaṣeni*, अपसशे दृश प्रसस, in the *apabhraṇsa prassa* is substituted for *dīs*, कल्पलतिकामते देक्खस, according to *kālpalātika* *dekkha* is also substituted for it.

(२) In the *apabhraṇsa* a *paisaba* is substituted for *pra-bis* अपसशे पपय्य कक्षविशते. पसस इत्यादेशो भवति ।

भाप	भुक्क, भस ।
क्षप	{ कट्ट, साअट्ट, चण्ण, अण्ण, अण्ण, { आण्ण, करिस्, (असिक्कणार्थे) अरकोड
गवेथ	हुहुत्त, ढढोल, गमेस, घत्त, गवेस ।
क्षेय	सामग्न, अवआस, परिअत्त, सिलेस,
मृत्त	पोप्पत्त, मरक
कांक्ष	{ आह, आहिल्ल, आहिल्ल, वत्त, वम्फ { मत्त, सिद्ध, विलुप, कंख
प्रति ईत्त	सामाय, विहीर, विरमाल, पडिख
तत्त	तत्त, चत्त, रम्प, तत्त, रम्प,
वि-कस	कोआस, वोसड्ड, विअस,
हस	गुत्त, वत्त
सत्त	मृत्त, जिम्भ संस,
वत्त	ठर, वीज्ज, वज्ज,
मि अत्त	पिम्भ, पुम्भ,
परि-अस्	पक्कोट्ट, पत्तट्ट, पत्तत्त ।
मि अत्त	झख, गोसस,
वत्त-सत्त	{ जसल, जसुम्भ, पिक्कस, पुत्तआत्त, गुज्जल, { आरोअ,
भास	मिस्, भास,
वत्त	घिस्, गम्भ
अव गाह	ओवाह, ओगाह,
आवत्त	चट्ट, वलगा, आवत्त,
मुत्त	गुम्भ, गुम्भ, मुत्त,

दह

अहिजल, आलुंख, डह ;

अह (१)

{ वल, गेण्ह, हर, पंग, णिवार, अहिपसुअ ;
 क्ता, तुम, तव्येषु ग्रहस्थाने घेत् इत्यादेशो
 भवति ।

वच (२)

(क्ता, तुम, तव्येषु) वोत्

क्ता, तुम, तव्येषु परतः रुद, भुज, सुचामन्धवर्णस्य तो भवति ।

Before the affixes *ktwá tum* and *tavya* final consonants of the roots *rud*, *bhuj* and *mucha* becomes *t*.

वृजःस्थाने भूतभविष्यतीः क्ता, तुम, तव्येषु च परतः का इत्यादेशो भवति । The root *krin* becomes *ká* in past and future tenses and before the affixes *ktwá*, *tum* and *tavya*.

इष	इच्छ (३)	क्रुध	कुह्य,
यम	जच्छ,	सिध	सिह्य,
अस	अच्छ,	सद	सड,
क्विद	क्विद,	पत ✓	पड, ✓
भिद	भिद,	वृध ✓	वढ, ✓
युध	जुह्य,	वेध	वेड,
बुध	बुह्य,	सं-वेध	संवेह्य,
गृध	गिह्य,	उत्-वेध	उव्वेह्य, उव्वेढ,

(१) शौरसेन्या ग्रहस्थानो. 'गेह' इतिरूप भवति । कस्यचिन्मते क्त तव्ययो. 'गे' इति । in the s'aurasenī *genha* is substituted for *graha* but according to some (*ge*) is substituted for it before the affixes *lta* and *tavya* भावकर्म्मणो. गेज्झ, घेप्पौ *geyya* and *gheppa* are substituted for *graha* in the passive (भावकर्म्मणो), अपभ्रंशे ग्रहस्थाने गृह इत्यादेशो भवति, in the *apabhraṃsa*'s *grahna* is substituted for *grah*

(२) शौरसेन्या ब्रुवचो.स्थाने वच्च इति, in the s'aurasenī *bachcha* is substituted for the roots *bru* and *bacha* in all affixes

(३) शौरसेन्या इच्छते. पुच्छ, in the s'aurasenī *puchh* is substituted for *ishā*.

आदधावोरन्ताश्च सुगमवति । The final letter of the roots *khād* and *dhav* are optionally elided, as आद, आध (खादति), धाद, धाधद (धावति),

सृजधातो रन्ताश्च रोभवति ।

R is substituted for the final letter of the root *srija*, as, सिरद (सृजति),

प्रकादीना मन्ताश्च द्वित् भवति ।

The final letter of the roots *ś'ak* &c, is doubled, as प्रक्क, कृक्क, नक्क &c.

अफुधादय शब्दा आक्रामि प्रसृतीनां

धातूनां स्थाने केन सह निपात्यन्ते ।

Aphumpa &c are used for *ākrama* &c with the affix *ktu*, as अफुषो (आक्रान्ता), वक्कोसं (उत्कृष्ट), फुडं (सृष्ट), वीक्षीषो (अतिक्रान्ता), वीक्षो (विकसित), सुगो (सम्), विक्षको नष्ट), पचङ्को (प्रसृष्ट), विडत्त (अपिन्ती), द्वित्त (सृष्ट), जठं (त्यक्त), आसिचं (क्षिप्त), निङ्कुठ (उद्धृत्त), चक्षिच (आक्षादित), मेमिच (आपिती) इत्यादि ।

Roots which have special forms in the *śauraseni*

सं धातु	प्रां रूप
चष्ये	चष्य,
मृज	पुष,
क्षप	क्षिर, क्षिप्प,
कुद	कुक्ष,

ऊ

ऊँ,

सु

युण

दा

दे, (भविष्यति) दइ, (कृतव्ययौः) दा

Pachadi &c. are used for *pachayati* &c. शिष्ट प्रयोगमाद
रणीयं । In these cases old authorities are our only guides

पाचयत्यादीनां 'पचदि' इत्यादयो निपात्यन्ते ।

In the *apnbhans'a* (अपभ्रंशे) ब्रु स्थाने ब्रुव इत्यादेशो भवति
in the *apabhrams'a bbuba* is substituted for *bru*.

अपभ्रंशे चिन्तादीनां स्थाने क्षोत्त इत्यादय आदेशा भवन्ति ।
In the *apabhrams'a*, *chilla* &c are substituted for *lshrip-
ta* &c.

अपभ्रंशे आपूर्व चक्ष स्थाने अक्ख इत्यादेशो भवति । In the
apabhrams'a akkh is substituted for *áchaksha*

अपभ्रंशे वदस्थाने वोक्ष इत्यादेशो भवति । In the *apabhansa*
bolla is substituted for *vada*.

सम्पूर्णम् ।

THE END.

